



CHRISTIAN FAITH & LIFE

The Bible Student

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Complete

Prove all things; hold fast that which is good.

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Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

GEORGE T. PURVES, D. D., LL. D.

DANIEL J. BRIMM, D. D.

JOHN D. DAVIS, PH.D., D. D.

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The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

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JULY, 1900.

Number 1.

It is not without significance that the chapter on Holy Scripture stands first in the Westminster Symbols. Its position indicates the fundamental relation existing between one's doctrine of Scripture and the other articles of his faith. Perhaps the most vital question at present confronting the student of the Bible is—What think you of the Scriptures themselves? Our attitude towards the Book can hardly fail decisively to affect our attitude towards its several statements. Unquestionably one who regards it as a *revelation of the mind of man* concerning himself, the world, its author, its origin, and its destiny, may still find the Bible an interesting, and even a very important book. But, obviously, he will, in the very nature of things, take up towards it an attitude wholly different from one who esteems it to be a *revelation of the mind of God* upon these several points. Even as a record of what men have believed concerning God, and what duties they have conceived themselves as owing to God, the Bible will always occupy a conspicuous place in the history of the development of the human mind, and partic-

ularly of the so-called religious instincts of man.

Viewed in this light, however, the Bible at once takes its place alongside of other similar records. Its statements are at once stripped of the element of finality—except for those who think that in religious matters the human mind reached the acme of its development some two thousand years ago. Further, its statements will have only a relative value, and command only a qualified assent and reverence. A stream cannot rise higher than its source. If the Bible be a revelation of the minds of its various authors, it will command assent and reverence only in proportion as we may esteem its several authors to have been qualified to deal with the large and intricate problems that they have assumed to handle. We may at our pleasure, add to, subtract from, modify, or even wholly set aside what they have to say. We would, of course, do this with that courtesy of phrase that is characteristic of our advanced and cultured age; but to expect us to refrain from doing it, would be to require us to lay aside that intellect-

**The Vital
Question for
Bible Students.**

**An Effect to be
Considered.**

ual freedom which, in the judgment of many, is the most priceless boon that the centuries have brought us. Nor can any good reason be given why we should not, according to our best light and judgment, accept, modify, or reject these revelations which certain ancient Israelites have left us of their thinking on the great problems of existence. Do not all the elements of the problem present themselves as clearly to our minds as they could ever have presented themselves to any who have preceded us? Are not the phenomena of the physical world more extensively, and accurately known, both in themselves and in their relations, than they have ever been? Is not the course of events in history, or, if one prefers the older term, in Providence, as fully and fairly before our minds to-day as it can have been before the minds of any of those who have preceded us, regardless of who those were? Are we not heirs of whatever moral and spiritual progress has been made up to this time?

In the light of the foregoing, the following statement, from the facile pen of Canon Cheyne, has a peculiar interest and significance. He is speaking of the closing chapters of the book of Job, and, as is his wont, with great delicacy of feeling, and felicity of phrase, he is imputing to the author of those chapters certain ingenious ideas that have really had their origin in his own mind. In doing this he takes occasion to say "*All that the poet says, by the mouth of Jehovah is, etc.*"*

Those familiar with Scripture phraseology will recognize at once the source from which Canon Cheyne has taken his cue, and the exceedingly

apt use, from a literary point of view, that he has made of it. We say from a literary point of view because, as a matter of taste, it strikes us as questionable, and as a matter of religious sentiment, it strikes us as scarcely tolerable that one occupying Canon Cheyne's position should have made a time-honored formula involving the great and dreadful name of Jehovah, the basis of such an *oxymoron* as this. Something, however, must, perhaps, be allowed for the state of mental exhilaration to which we are indebted for this, after all, very instructive wit-ticism. There are other and subtler intoxicants than wine, under the influence of which the minds of those who, in soberer moments, are discreet even to secretiveness, will reveal their innermost thought with an unreserved frankness that is not quite pleasant for them to consider, nor altogether easy for them to explain when they return to their normal state. The phrase which we have quoted from Canon Cheyne is more than an *oxymoron*—it is a clear, concise, comprehensive statement of Canon Cheyne's doctrine of Scripture. Like a flash-light it discloses to view the very innermost essence of that doctrine. Indeed, the whole of the, from certain points of view, illuminating little volume from which this sentence is taken, is but an explanation, illustration, and, at least indirectly, an attempted confirmation of the idea expressed in these words. What is this idea? Simply this: that the several books of Holy Scripture instead of being a revelation of the mind of God concerning himself and his creature man, are, in reality, a revelation of the minds of certain, in their way, very excellent and well-meaning men concerning man—his origin, environment, and probable destiny.

The "thus saith Jehovah," of Moses and the prophets, gives no

**Religion of Israel After the Exile*, p. 172. The italics are ours.

**An Old
Formula in a
New Light.**

offence to Canon Cheyne. He regards it not only as a harmless, but, indeed, as a perfectly justifiable mode of speech. At the same time, however, it creates no illusion for him. He perceives clearly, or, what for him amounts to the same thing, he thinks that he perceives clearly, that the words introduced by this august formula are not words which have been put into the mouths of the prophets by Jehovah, but are words which have been put into the mouth of Jehovah by the prophets—because, in their pious judgment, suitable to express the mind and will of Jehovah in reference to the matters to which they relate. A slight modification of Hebrews 1: 1 will put the matter before us in a nut-shell. Instead of reading as it now does "God, who in times past, spake unto the fathers through the prophets, hath, in these last days, spoken unto us through a Son"—it would have to read,—the prophets, who in times past, spake unto us through Jehovah, have, in these last days, spoken unto us through his Son. It will be noticed that in this new rendering both "Jehovah" and "his Son" are employed merely as convenient verbal symbols for forces or persons, or conceptions of forces or persons lying behind, or supposed to lie behind things visible. We do not stop to justify our extension of Canon Cheyne's doctrine to the New Testament. The two Testaments are one. The doctrine that will explain the Old Testament will be found, in the long run, to explain the New also.

If a Punch and Judy show could be stripped of all its low, trivial, degrading associations; if the whole performance could be elevated into the region of the decorous, the moral, the sublime, and

the solemn, or what we have hitherto been in the habit of thinking of as the solemn, it would serve as the fittest illustration of this doctrine of revelation. And, alas! that we should have to say it, the prophet would be the ventriloquist, and Jehovah would be the dummy, created by man, and for man, and skillfully made to seem to utter what were, in reality, man's words. If this plain statement of the case startles or shocks the reader, we beg him to remember that it is Canon Cheyne's view and not ours. But let us say again that, in using this illustration, we do not mean to imply that Dr. Cheyne conceives of the prophets as in any sense imposters. According to him, they believed firmly enough in the reality of the Jehovah whom they had created. They were, for the most part, simple, sincere, and pious spirits who gave their contemporaries the very best product of their maturest thinking upon the problems presented by the physical, political, moral, and spiritual phenomena by which they found themselves confronted. Indeed, so terribly in earnest were they that they wholly lost sight of the fact that Jehovah himself was but the objectifying of the impression made upon their minds by these phenomena: and that the words which they put in his mouth were simply the sum and the substance of their more or less calm, clear, and just reflections upon these phenomena.

Canon Cheyne has elaborated his contention with the hand of a master.

Results. His confidence in the correctness of his general view—for he modestly leaves the way open for difference of opinion in regard to many unessential details—is so great that it is likely to be contagious. Hence the importance of noting with some care the results of this view. We may

overlook, for the present, the very obvious fact that it comes into sharp and irreconcilable collision with the view presented in the Scriptures themselves—a view which has materially contributed to the hold that the Scriptures have gained and hitherto maintained upon the human mind. For we take it for granted that if men had fully understood that when the Scriptures say “Thus spake Jehovah,” by the mouth of Moses, or Isaiah, or Jeremiah, what they really mean is, thus spake Moses, Isaiah, Jeremiah, or one of the prophets, by the mouth of Jehovah—we say, we take it for granted that had men gotten hold of this notion, they would long since have taken up towards Scripture the attitude which, assuming for the moment the correctness of this view, Canon Cheyne has very properly taken. When we speak of considering the results of this doctrine of Scripture, we mean the results as actually exemplified in the case of Canon Cheyne himself. What are these results? Well, they are not wholly derogatory. Canon Cheyne recognizes not only with great frankness, but most cordially, and gladly, the fact that the men of whose thinking in regard to the great problems of existence the Old Testament Scriptures are a record and a revelation, were, in many instances, the very best and loftiest spirits of their times. Much in their writings so elicits his unqualified approval and admiration, that he would have no hesitation in admitting that he could not himself have stated these particular truths more clearly, more forcibly, or in more felicitous terms.

He recognizes the, in some respects, amazing sweep of their vision, and the tender sweetness of their spirits. Indeed, he regards them as having produced, in the main, a marvelously just and true picture of the Great Being, whom, in common with

them, he assumes to lie behind this material universe. But, in a sense far different from that the words were designed to have, he holds that the prophets, like himself, had “neither heard his voice at any time nor seen his form.”

This is, perhaps, all very well as far as it goes; but none the less

it leaves us with
A Phenomenon many grave difficulties
To be Reckoned on our hands.
With.

For while it is very desirable, and indeed, profitable to know the impression that has been left upon the purest and loftiest spirits of our race as they studied the puzzling enigmas presented by the moral and even by the material aspects of the universe, one can but feel that their speculations would be greatly enhanced in value if, from time to time, they had been corrected, supplemented, or confirmed by some word issuing directly from the Great Being, whom they assume to lie behind all these phenomena. The silence of God, accepting, of course, the view of Cheyne and the prophets, that there is a God, is itself a phenomenon with which the thinking mind has to reckon. To us it is a phenomenon somber and discouraging that this Great Being should have left us to puzzle out as best we could the rebus of his existence, his nature, and his relations to ourselves. We trust that we are not unmindful of, or ungrateful for, the labors of the prophets in former days, or of Canon Cheyne in these last days: but they fail to compensate us for the silence of God himself.

We are further discomfited because after all the concessions made

by Canon Cheyne to
Additional the purity of motive,
Discomforture. and loftiness of spirit
 of those who have given us the Scrip-

tures, he finds so much in their writings that in the better light of our day needs either to be materially modified or wholly rejected. Beginning with Moses and all the prophets, he runs them through the sieve of his "criticism," and we are discouraged to see how greatly the chaff exceeds the wheat. He finds their statements erring both by excess and defect. He finds them inconsistent each with himself, and each with the others. He finds them putting darkness for light and bitter for sweet: he finds them resorting to methods which are mediaeval in their moral obliquity. In a word, while there was never a more gracious and amiable critic than himself, Canon Cheyne finds everywhere in the Old Testament conceptions and statements from which he feels constrained to dissent. He rarely dissents without expressions of greater or less reluctance, or words of apology—but he repeatedly dissents. Sometimes he is generous enough to remind his readers that the sentiment from which he dissents is one so natural to the time and circumstances of its author that we are obliged in fairness to overlook that in it which is ugly. At other times, however, his disapprobation is more direct and outspoken; while occasionally it verges upon denunciation. Now, all of this, it must be admitted, is depressing—especially when we remember that the prophets were the best and noblest spirits of their day.

The logic of the situation, it seems to us, is perfectly clear. There are

**The Logic of
The Situation.** now a number of accomplished scholars whose writings show that they hold substantially Canon Cheyne's doctrine of revelation. These writers have all of the enthusiasm and untiring zeal that usually characterizes the apostles of a new faith. They have been pouring forth

from the presses of the world monographs, magazine articles, commentaries, Bible dictionaries, and other similar learned productions. All the past labors of these re-organizers of the old faith, or—should we not rather say—these founders of a new faith are doubtless very well—especially if viewed as a necessary preparation for the logical completion of their promising program. It only remains for them now to put forth another revision, or, perhaps, it would be more exact to say another psychological redaction of the Bible, and so put its true crown upon their work, and insure its highest success. We say, this is what logic demands of those who hold the doctrine of revelation which we have been considering. For would it not be sheer superstition—nothing more—to set a higher value upon the crude thinking embodied in the folk-lore and naïve traditions of the early nomads that pastured their flocks on the hill-sides and in the valleys of Palestine, than upon the mature thinking upon these same subjects of such disciplined, and admirably furnished minds as those, for instance, of the accomplished T. K. Cheyne, and of the ingenious and indefatigable Budde?

The practical wisdom of those having this redaction in hand would

**Object of
Proposed
Redaction.**

suggest to them, of course, the propriety of confining it in the first instance tenta-

tively to the Old Testament. Further, it might be well for them to state distinctly that it was no part of their present purpose to supplant the Old Testament now in use by their psychologically more correct redaction. They would have nothing to lose by giving such an assurance; because under existing conditions it would, perhaps, be impossible to wholly suppress a book that is so

widely circulated as our Old Testament. And, indeed, even if it could be done the suppression of it would be of questionable wisdom. Far better to retain it, for a time at least, as a venerable memorial of the thinking of past ages upon the intricate problems of existence. Those charged with the proposed redaction could easily give the public assurance that its object would be merely to embody in suitable phraseology the maturest thinking of our own time upon the vital problems which the various writers of the Old Testament have treated, each from his own point of view, each with the local and temporal coloring that was the inevitable result of his environment—and, it should be added, which each has treated with such limitations and imperfections as were inseparable from his own subjective development or lack of development—moral, intellectual, and spiritual.

To those of our day who are mere intellectual survivals of a preceding less enlightened age, this proposed modern Bible will seem a startling innovation. To the well informed, however, there will be nothing really startling about it. For those who have been at the pains to correct their thinking by "the latest and best" findings of our most approved scholarship, are aware that our Old Testament, as we now have it, is simply the stereotyped form of the last of nobody knows how many just such psychological redactions as that proposed. To those who think, the really startling thing is that the world should for so long a time have been contented with the stereotyped thinking of two and a half millenniums ago upon problems upon which men have been gathering light, and so gaining increased competence to

speak, during all that long time. Let these obscurantists once awake to the fact that the Bible is not a record of what God spake in times past through the Prophets: that it is not even the record of what supposed master-minds like those of Moses, Isaiah, David, and Jeremiah, have been able to make out of the rebus of the universe, man included: but that it is, for the most part, the re-worked folklore and traditions of the nomads of Palestine interspersed with the reflections, speculations, and aspirations of "schools" of unknown writers who were either too pious to seek for personal fame or too little known to their immediate contemporaries to obtain it—we say let the startled obscurantist get these facts clearly before his mind and he will cease to be startled by this proposed redaction.

Those, indeed, who have supposed that they heard the voice of God in the Scriptures, will, for a time at least, be inconsolable. It is such a far call from Jehovah even to Canon Cheyne that those whose ear has been tuned to hear the voice of the former can scarcely be expected all at once to satisfy their souls with the words of the latter. But let men once really wake up to the fact that God—always assuming with Canon Cheyne that there is a God—has been dumb during all the centuries of the past, and they may be more grateful than they could otherwise be expected to be, for even an approximate solution of the great rebus. Let them wake up to the fact that during this long-drawn-out silence of our assumed God, not a few gifted minds of our own day are spelling out the rebus of existence in these terms A-T-H-E-I-S-M; or in these U-N-K-N-O-W-N F-O-R-C-E: while great multitudes of

our race have spelled it out and are spelling it out in these terms F-E-T-I-S-C-H-I-S-M; or these D-I-A-B-O-L-I-S-M. We say, let obscuratists and impracticables face these facts, and they may begin to set a more rational value upon the services of any of our well known modern prophets who are willing to give the weight of their names to support the unknown Semitic prophets who have spelled out the rebus as G-O-D, especially as the prophets of our day are willing to leave the exact connotation of this term largely to the judgment and taste of each individual. But if they are still dissatisfied and disposed to say with Philip—"show us the Father," let this assumed God come out for once, if only for a little while, from behind the screen of things and reveal himself, speak for himself," then perhaps this class of persons will have to get what consolation they can out of the saying "all things come to those who wait."

The really serious question is—is such a psychological redaction as that

Is it Practicable?

proposed, practicable? There seems, however, to be but

little room for any grave uneasiness on this score. It is confidently asserted that similar redactions have been carried through successfully in the past. If such be the case, then, why not in the present? The methods of those who have been pioneers in such work, while they may not have been employed for a long time, are supposed to be still thoroughly known. The moral features of these methods have been an occasion of stumbling to some. But it must be remembered that scholars of unquestioned ethical acumen have pronounced these methods practically unobjectionable. Moreover, for their redaction our moderns would have the further advantage of the frame

work and phraseology furnished to their hand by their predecessors. The study of what is known as comparative religion—a study much cultivated in our day—ought also to afford those engaged in this work no mean additional advantages. Avoiding the errors of Ahab and Ahaz, they could enrich their redaction of the Old Testament with the syncretistic treasures which those misunderstood monarchs failed to ingraft into the religion of the Prophets. Much, certainly, would depend upon the men to whom the work was committed. If undertaken at all, it should, of course, be placed in the hands only of competent, well-furnished and broad-minded scholars. Those to whom it is to be committed ought also to be men of sufficient discretion not too far to out-run general public sentiment upon the questions involved. They should further be persons of too much good taste and good feeling needlessly to offend the inveterate prejudices of inferior or ill-informed minds. We take it for granted that both their judgment and taste would lead them to avoid the crudity of obtruding their own personalities too prominently. The same considerations would certainly lead them to retain, for the most part, throughout the temporal and local coloring of our present Old Testament, and, indeed, as much as possible even of its mere verbiage. They would still use the familiar and convenient formula—"thus saith Jehovah," and the familiar names of the Old Testament persons and places such as Moses, Isaiah, Jeremiah, Jerusalem and the like. Thus they would secure for their redaction not only a certain dignity but an antique cast and coloring that would tend mightily to commend it to public favor. We have already removed by anticipation the supposed moral objections to this procedure. Why

should that be thought immoral if done by Canon Cheyne, which Canon Cheyne himself regards as at least permissibly moral, when done by the Deuteronomist?

The work proposed, of course, could not be devolved entirely upon

A Head for the Movement.

a single individual. It would of necessity have to be distributed among a sufficient number of persons to insure something at least of the variety with as little as possible of the contradictoriness of view that obtains in reference to the great problems of existence in our present Old Testament. After all, however, the element of contradictoriness in such a work is a minor matter; and one, indeed, which, in view of the broadening of men's minds in our happy day, need, possibly, not to be taken into account. But, while what has just been said is true, it is obvious that in order to the best results in this proposed redaction, it is of the first importance that the committee having it in hand should have at its head a suitable man as Chairman or Convener. We venture to suggest that it would be impossible to find one better equipped for this responsible post than the distinguished scholar whose conception of revelation has been before us. Where in the English speaking world at least, can we hope to find one who combines in himself so many of the essential qualifications for such a trust. Canon Cheyne along with his wealth of learning is a master of letters. He is as much at home in Hebrew as in English. He has entirely at his command the stylistic peculiarities of the countless pens that have combined to produce the composite that we know as the Old Testament. And who does not know how many texts his critical skill has enabled him to create, as it were, *ex nihilo*. Moreover, he is

thoroughly familiar with every phase and shade of Semitic life and thought. Above all he has a large acquaintance not only with the best religious thinking of Israel, but of Islam, Buddhism, Zoroastrianism, and other ancient and modern cults. Further, as already intimated, he has a marvelous facility in manipulating the words of ancient sages so as to make them convey, without blushing, his own ideas. An additional qualification of no little importance is the fact that he has lived in this atmosphere of psychological redaction until it has come to have a reality for him that it possesses for comparatively few others. It must be admitted that this is an exceptional combination of qualifications. If the original draft of the redaction were in Hebrew, as it would have to be to insure a true Semitic tone to the work, Canon Cheyne would have at his command the style of one knows not how many individuals of how many "schools." If the original is to be enriched by new ideas, then, imitating the discretion of those who have preceded him in this work of psychological redaction, he would, without hesitation, adopt, adapt, and put into the mouth of Moses, or of Jeremiah, or of Jehovah, the riches of Islam, Buddhism, or of the best modern religious thought.

It would be easy, of course, to conceive of objections to this whole scheme. Indeed, the

Objections.

objector is always with us. For instance, it might be said against this psychological redaction that while it would involve much labor, it would secure neither finality nor authority for the result. In reply we can only say that the objection, if made, would merely reveal upon the part of the objector an amazing lack of appreciation of the lessons of the past. Has

it not been demonstrated as fully as repeated assertion can demonstrate anything that finality in matters of revelation is a delusion, and that authority in such matters is a snare. How often must men be told that finality in revelation means an arrest of development, and that authority means the surrender of intellectual freedom? It may be said that, after all, this redaction would contain merely the reflections and speculations of Canon Cheyne, and others, upon the rebus of existence, and that these reflections and speculations would gain no additional weight or significance by being put in the mouth of Moses or Jehovah. It is not asserted that they would. But if, with Canon Cheyne, we assume that there is a God—a dumb God it is true—but still a God, why should we not, while waiting for him to speak, entertain ourselves by seeing which of our scholars can make the best guess as to what he would say if he should speak. Finally, if there be any irreconcilable who persists in saying with the Psalmist of old "My heart and my flesh crieth out for the living God," why, we suppose that he will just have to cry. Crying out for God may have a pardonable if not a pretty weakness in one who, like the Psalmist, lived in the infancy of our race, but it is scarcely suited to our adult age. Why cry out for God? If anything can be proved, it has been demonstrated, by nobody knows how many milleniums of silence, that the assumed God of Canon Cheyne either cannot or will not speak. Further, granted that his silence is trying, who shall guarantee us that the voice of this long-silent God, always assuming that he exists, might not be more appalling than even his silence?

W. M. McP.

* *
*

The sixth chapter of St. John's gospel, part of which forms one of the lessons for the ensuing month, claims the particular attention of earnest students of the life of Christ for several reasons. It suggests questions which go quite to the root of our ideas both about the teaching of Jesus and about the value of the fourth gospel itself. It may be well to point out its suggestiveness.

**Questions
Suggested by
John vi.**

**Historical
Truthfulness of
The Discourses
In John.**

In the first place, it helps to the solution of the much debated question of the historical truthfulness of John's reports of the discourses of our Lord. As is well known, these discourses appear to differ considerably from the form of teaching reported by the Synoptists. In them Christ is represented as speaking much about himself and his mysterious relation to the Father. The discourses are prevailingly theological in tone and are drawn out to considerable length. Most of them are characterized also by a note of antagonism to Jewish ideas and are a strong reply to the attacks made by the rulers on the claims of Jesus. In these respects they contrast with the Synoptic record, according to which our Lord is represented mainly as presenting the kingdom rather than himself, dealing with the spiritual life of his disciples rather than with the mysteries of his own person, and inviting adherents more than replying to foes. Many critics have deemed these differences irreconcilable and have maintained that the reports of the fourth gospel cannot give us veritable representations of the Lord's utterances, but are the writer's elaboration of what Jesus originally said.

Now it is the common and sufficient solution of the problem that in

**The Common
Solution
Sufficient.**

John's report Christ was dealing with the Judean leaders, whereas in the Synoptic narratives he was dealing with the common people of Galilee. By the former he was attacked for his claims, and naturally replied. In Jerusalem, moreover, it was his duty to present himself as the Messiah. When rejected there, it was equally his work to set forth the kind of kingdom he had come to found, and this he did in Galilee. When we consider the double problem which was before him of offering himself to the capital as the true Messiah instead of the false idea of what Messiah was to be which then prevailed, and at the same time of forming a nucleus of disciples who should be trained in the spiritual life which he had come to establish on earth, and which he knew, though they at first did and could not know, was to be established through his death itself at the hands of the nation, we can surely perceive that his attitude and discourse in the face of the Jerusalem rulers would be necessarily different from that found in Galilee.

But the discourse in the sixth chapter of John was spoken in Galilee, in the synagogue

**Features Same
As Those of
Jerusalem
Discourses.**

of Capernaum; yet it is marked by the same features as the discourses spoken in Jerusalem. Does not this imply that our explanation of the difference between the Johannean and Synoptic reports of his teaching has broken down? Here, if ever, Jesus is personal and theological. He speaks of himself as the bread of God come down from heaven, and expands on the necessity of eating his flesh and drinking his blood. No words about

his person and his work are more mysterious than those which are here reported. We are asked if this teacher can be the same who spoke not far from Capernaum the Sermon on the Mount.

Yet the answer to this apparent difficulty lies at hand. The discourse

**Answer to
Apparent
Difficulty.**

of John vi. followed on the day after the feeding of the five thousand. That miracle was the culmination and crisis of the Galilean ministry. At that time the people desired to take him by force and make him a King. This desire proved that he could no longer carry on, in consistency with his purposes, the kind of work he had been doing in Galilee. His person and claims had now been thrust into the foreground, in spite of himself. He realized that he could not continue. Hence we find him soon leaving Capernaum and devoting himself for six months to the preparation of his disciples for the tragedy which he had foreseen from the beginning, but which now loomed up distinctly. In the discourse of John vi. his aim was to repel mistaken followers, to disprove the carnal idea of a Messiah which was embodied in the desire to make him King, to show that his kingdom was spiritual and was to be based on faith in himself as the slain Redeemer. In short, the situation in Galilee had become similar to that which he had met already in Jerusalem. Hence the similarity of discourse. He had now to present his person and work in their true light. Thus instead of a difficulty we have a confirmation. John himself supplies the key to the problem. The whole historical situation was such that the words of Jesus in the synagogue at Capernaum complete the account given by the other gospels.

It is worth noting also, when speaking of the character of Christ's

**Another
Common
Feature.**

discourses in John, that, according to the Synoptics, whenever he was confronted by Pharisaic opposition in Galilee, the same feature of solemn self-assertion and of allusion to his mysterious origin and dignity appear. This fact has had fresh attention called to it by Prof. RHEES in his admirable "Life of Jesus of Nazareth" (p. 35), just published (Scribners, 1900),—which, by the way, we commend to our readers,—as well as in an earlier article published in the Journal of Biblical Literature, 1898, Part I. We may compare, *e. g.*, Mark ii. 10, "That ye may know that the Son of Man hath authority on earth to forgive sins;" Mark ii. 19, "Can the Sons of the bridechamber fast while the Bridegroom is with them?" Matt. xi. 27, "All things are delivered unto me by my Father, and no one knoweth the Son but the Father, neither knoweth any man the Father but the Son and he to whom the Son willeth to reveal him;" Matt. xii. 28, "If I by the Spirit of God cast out demons, then the kingdom of God is come nigh unto you." These examples are at least sufficient to show that the Johannean discourses are not out of keeping with the spirit and method of Christ when the situation called upon him to testify to himself. It is an utterly false criticism which denies their historical value.

The sixth chapter of John suggests, however, another line of inquiry.

**Another Line
Of Inquiry.**

What relation does this discourse bear to the sacrament of the Lord's Supper which Jesus afterwards instituted? It reads almost like a comment upon it, and as such it has often been understood. Yet

the disciples could not have so regarded it at the time, for the sacrament had not been established. Still less could his other hearers have so understood it. It is noteworthy also that St. John has not recorded the institution of the Supper. He alone of the evangelists has passed it over. Yet here, more than any other, does he seem to provide a comment upon it. Obviously there is need of careful consideration of the precise relation between the discourse and the Sacrament.

If on the one hand we suppose, as many have done, that Jesus spoke by

**No Reference
To Sacrament.**

anticipation of the Sacrament, we are involved in difficulties. It was his custom to speak so that his reference could be understood. He always adapted his teaching to the situation. So far did he go in this that we find him afterwards warning his disciples that he had many things to say unto them, but they could not hear them as yet. It would be wholly out of keeping with his habit to suppose that here he was referring to a rite of which all his hearers knew nothing. Furthermore, this interpretation would seem to involve even the necessity of the sacrament to salvation. If when he said (ver. 53), "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," he referred to participation in the sacrament, such participation is made the condition of salvation, not to say that it is difficult also to escape the conclusion that the Romish doctrine of transubstantiation alone satisfies the strong language used. It would seem, however, to reduce this entire interpretation to absurdity, when we observe that the words were not spoken when the sacrament was instituted, but a year before, and when even the disciples could not have

known the reference, and are recorded by an evangelist who has so far failed to see the connection that he has not recorded the institution of the sacrament at all.

Shall we then go to the other extreme and say that the discourse has

**Language
Suggested by
Miracle.**

no bearing on the sacrament? We must certainly admit that the figure of eating and drinking, which our Lord here used, was occasioned by the miracle of feeding the five thousand and by the demand for food which the people had made. This led himself to present himself to them as the bread of life, eating of which he specifically explained to be the exercise of faith in him (ver. 35). We are thus advised that the eating is to be understood metaphorically. The figure of eating also suggested that of drinking. Jesus passes naturally from the one to the other (ver. 35). When, therefore, in reply to their captious objections he pushed his statement further, eating his flesh and drinking his blood can be fairly understood only in the same figurative way. Both describe believing appropriation of him. So far from the language of the discourse being suggested by the sacrament to be established, it was occasioned by the miracle and the train of thought naturally awakened by it. To this extent we must contend on exegetical grounds that the discourse was wholly unconnected with the sacrament.

But there is more to be considered. Why did our Lord mention specifi-

**Why Did
Christ Specify
His Flesh and
His Blood?**

cally his flesh and his blood as that which was to be eaten and drunk? The reply is that at this juncture of his ministry he began to speak openly about his coming

death. It was henceforth to be one of his main purposes to show to his disciples that his death was not only inevitable and appointed by God, but that it was to be the very means of his providing salvation. Their thoughts were to be turned from the kingdom to the cross. They must receive him as Messiah only by receiving him as the suffering Servant of God and Israel's Redeemer. They must be ready to appropriate him therefore as the Slain one. The presentation of this truth on this occasion, as reported by John, fits in, as we have seen, with the situation and accords with the allusions to his coming death reported by the Synop- tists (*e. g.*, Mark viii. 31). Hence the figure of eating and drinking, suggested by the miracle, took the special form of eating and drinking his flesh and blood, suggested by the whole historical situation.

The appropriation, however, of Christ as our Sacrifice is the very thing which the Sacrament represents. There is, therefore, we now see, a profound connection between the discourse and the Supper. Both set forth the essential act of faith and the object on which it terminates. To the Jews at Capernaum Jesus revealed his sacrificial work, and insisted on faith in himself as the slain Redeemer. To the disciples in the upper room he did the same by symbol. The figurative character of the language in the discourse further assures us that neither are the words of institution, "This is my body," to be understood in a crass, literal sense. The discourse, thus interpreted, rightly explains to us the significance of the truth symbolised in Sacrament; and it may further be imagined, with very great probability, that St. John when reporting the discourse was not unmindful of the light which it threw on the true, spiritual meaning of the ceremony which,

though he records it not, he and the other apostles had received to transmit to the Church.

We have already mentioned one recent book which will be helpful to students of the life of Christ. Let us mention another with still higher words of commendation. It is Prof. W. G. MOORHEAD'S "Studies in the Four Gospels" (Westminster Press, Presb. Board of Publication, Philadelphia,

1900). It is what its title denotes. It finely brings out the special characteristics of the four gospels. It is scholarly but popular. Its discriminations are keen. It leads the reader to the heart of the gospels. It ought to be just now in the hands of all our Sunday School teachers. Above all its other excellencies, it unveils the glorious, beautiful figure of our Lord himself, and causes its readers through the four-fold glass to behold his divine-human lineaments.

G. T. P.

LUKE OR MCGIFFERT—WHICH IS THE BLUNDERER?

REV. DUNLOP MOORE, D. D., PITTSBURG, PA.

It would be necessary for me to write a big book if I should attempt to vindicate the author of the Acts of the Apostles from all the charges of error which Professor McGiffert has openly brought against him or insinuated. These charges are sometimes introduced while the professor appears as endeavoring to shield the author from the assaults of thorough-paced infidels. From the multitude of mistakes which Dr. McGiffert professes to have found in the *Acts*, he concludes that the writer of the book cannot have been Luke, the companion of the Apostle Paul. The wonder is that such acknowledged masters in historical research as Leopold von Ranke, Bishop Lightfoot, and Theodor Zahn, should have borne high testimony to the accuracy and trustworthiness of this pseudo Luke. They cannot be dubbed ignorant dogmatists, as the defenders of the truth of Scripture are now so freely stigmatized.

I may be allowed to test the comparative reliability of Professor McGiffert and the writer of the *Acts* in a case wherein there ought to be little difficulty in determining who is the real blunderer.

On page 105 of the History of Christianity in the Apostolic Age, we read: "In Acts xi. 3, the disciples of Jerusalem are represented as contending with Peter because he had gone in to men uncircumcised and had eaten with them; but it is a striking fact that, in the address which follows, Peter does not defend himself against that charge, but against the charge of recognizing a Gentile as a Christian disciple and admitting him to baptism, which is an entirely different matter. It is no less striking that the members of the Church of Jerusalem glorify God not because he has broken down the wall between the Jew and the Gentile, and has made it lawful for the Jewish Christian to eat bread with his Gentile brother, but only because he has granted to the Gentiles repentance unto life. In other words, they recognized just what was recognized at a later time at the apostolic council, the legitimacy of Gentile Christianity; but they did not admit the right of any Jew to cease observing the Jewish law, and to disregard the

prohibition against eating with the uncircumcised. The latter step was not taken even at the council some years later, and we certainly cannot suppose that it was taken at this time. Luke evidently did not realize the difference between the two steps. He supposed that the settlement of the one question was the settlement of the other, and he therefore did not distinguish them in his account." On page 106 we read: "It may fairly be doubted whether the idea of eating with Cornelius and the other Gentile converts presented itself to Peter, for they would certainly not expect him to. . . . But the outpouring of the Spirit, while it meant divine recognition of Gentile Christianity, did not necessarily mean that a Jew, because he was a Christian, had a right to violate the divine law, and if Peter at this time took it to mean that, and acted accordingly, he certainly did not secure the approval of his brethren, and did not repeat his act for many years. We conclude, then, that whatever may be thought of the accuracy of Luke's account in all its details, there is no adequate ground for doubting that Peter preached the Gospel to the Gentile Cornelius, and that the legitimacy of his action was acknowledged by the Christians of Jerusalem, or, at any rate, by the most influential among them. But that they admitted that it was lawful for a Jewish Christian to break bread with his Gentile brethren, or, in other words, to disregard the Jewish law in any particular, must be unequivocally denied." On p. 107 Dr. McGiffert adds: "It was certainly not their belief that the law was any less divine, any less binding, any less permanent, than they had hitherto thought it."

I have allowed Dr. McGiffert to state at length his view of the blundering of the writer of the Acts in the account of what happened at Jerusalem after the baptism of Cornelius and other Gentiles. He holds that the author of that book, in giving Peter's speech as a reply to the accusation of his having eaten with the uncircumcised, is guilty of what logicians call *ignoratio elenchi*, that is, that Peter's address is an answer to a different objection from the one which Luke represents as having been made. We are told, in Acts xi. 2, 3, that Peter was blamed for going in to men uncircumcised and eating with them; and in verse 18 we read that at the close of Peter's answer his accusers held their peace. But Dr. McGiffert will have it that Peter is made by the

historian to defend himself not against the offence formally alleged against him, but against a quite different charge, that, namely, of recognizing a Gentile as a Christian disciple and admitting him to baptism. And poor purblind pseudo-Luke "did not realize the difference between the two steps. He supposed that the settlement of the one question was the settlement of the other." Hence his narrative is confused and misleading. Assuredly he would have us to understand that Peter fully justified his conduct in eating with Gentile brethren in Christ, and reduced his accusers to silence. But, says Dr. McGiffert, any such sanctioning of a disregard of the Jewish law must be unequivocally denied." This law, he maintains, was divine, and prohibited eating with the uncircumcised, and must have been kept sacred. What a pity pseudo-Luke was not endowed with the knowledge and perspicacity of his critic!

Why, it may be asked, did the Jews deem it unlawful to have intimate intercourse with uncircumcised Gentiles? It was because they judged them to be unclean. But God gave a vision to Peter which led him to change his mind; and he declared that those whom God had pronounced to be clean he could not treat as unclean (Acts x. 28, 29)). Peter did not deny the charge of eating with the uncircumcised. He had, in fact, lived with Cornelius and his friends certain days, as is implied in what we read in Acts x. 48.

But Dr. McGiffert is deeply concerned for the observance by Jewish Christians of what he once and again calls "the divine law," and he assumes as beyond question that for a Jew to eat with the uncircumcised would be a violation of this divine law. This language sounds quite orthodox, but does not agree with what we read on page 3 of the "Apostolic Age." There we are taught that the Levitical law was a development of post-exilic Judaism, or came into existence about a thousand years after the age of Moses. Dr. McGiffert, though he speaks of the divine law, would not really have us to regard as true the formula, "The LORD spake unto Moses, saying," which so often occurs in the delivery of the Levitical law in the Pentateuch. He regards this law as a pious fraud invented after the exile. It is only in accommodation to popular belief and speech that he employs language which, in accordance with the teaching of our Lord and His

apostles, ascribes a divine origin to what is commonly called the law of Moses.

But is it a fact that the law of Moses contains a prohibition to Israelites against eating with the uncircumcised? It may appear presumptuous on my part to ask such a question when Dr. McGiffert has expressed himself with such positiveness on this point. Yet I take upon me to say that here the scholarship of the professor is seen to be defective. Even the Jewish rabbis do not claim that there is such a prohibition in the Pentateuch. Let me prove the point by a question from the *Shulchan Arukh, Yore Dea*, 112: "There are things which the wise men have forbidden, though they have no foundation for them in the law, as bread of Gentiles, even though an Israelite should have baked it for him, and cooked victuals which the Gentiles have cooked." Here the rabbis confess that they have no authority in the Mosaic law for this prohibition. It was added, as they explain, to the law that intermarriage between Gentiles and Israelites might be prevented. It is true that the words in Exodus xxxiv. 15, are quoted by Jewish doctors as establishing the unlawfulness of eating meat with Gentiles. But every one who consults the reference can see that the passage only forbids Israelites to partake of the idolatrous sacrifices of the inhabitants of Canaan. Thus to convict Luke of blundering grossly, Dr. McGiffert repeatedly calls that a divine law which is nothing more than a tradition of the elders, which even the rabbis acknowledge to have no foundation in the written law! I challenge scrutiny in this matter.

The only one of the four Gospels which Dr. McGiffert admits to have been written by the person whose name it bears in the Church, is the Gospel according to Mark. In the "Apostolic Age" (pp. 603-4), he contends that Mark "got the material for his Gospel from Peter," the Apostle. Peter, I fully admit, would be an excellent source of information regarding the life and teaching of the Lord Jesus. Yet from what follows it really looks as if Dr. McGiffert had consented to make Peter the chief authority for the contents of Mark's Gospel in order that he might thereby be able to cast discredit on the First Epistle of Peter. This is what he has vainly attempted to do.

But let us now consult Mark's Gospel in order to learn how Jesus regarded the traditions of the elders respecting the use of

food. The seventh chapter of Mark teaches that Jesus set their traditions unceremoniously aside. He opposed to them the written law, which he called the Commandment of God and the word of God. At the same time he enunciated the grand principle, "There is nothing from without the man, that going into him can defile him." And in expounding it he said to the disciples: "Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean." (R. V.) If Mark, as we are told, got his material from Peter, then Peter knew the mind of the Master on the supposed defilement occasioned by the use of food. He had, too, just received a vision from heaven given for the express purpose of teaching him not to consider and treat uncircumcised men like Cornelius as unclean persons whose fellowship he ought to eschew. He saw that the Holy Spirit was poured out upon them. He did not think it possible that any true Christian could object to having them recognized as belonging to the household of God by the ordinance of baptism. Can we then imagine that he would refuse to participate with them in that other sacrament, in which the cup of blessing by the communion of the blood of Christ, and the bread that is broken by the communion of His holy body? "In one Spirit we were all baptized into one body, whether Jews or Greeks." Peter's reply to those who blamed him for going in to men uncircumcised and eating with them, is not chargeable with the fault imputed to it, that it overlooks the point of the accusation. To demonstrate, as he did, that the men with whom he had thus associated were beyond question true Christian brethren, with the visible seal of heaven attesting that they were accepted of God, was sufficient, in his view, to show that it was right for him to go in to them and eat with them. To have refused to do this would have been to oppose the manifest will of God. Peter's conception of the rights and privileges of Christian brotherhood was not so low and narrow and unscriptural as that entertained by his censor. If it is conceded that we cannot admit any to Christian brotherhood without making it lawful to eat with them, then Peter's reply is pertinent and conclusive.

Dr. McGiffert is not quite perfect in the literary equipment needful to write a history of Christianity in the Apostolic Age,

and he labors under a blighting disqualification for such a task. It has been well said that "a habit of suspicious interpretation which neglects plain facts and dwells on doubtful allusions, is as unhealthy in theological criticism as in social life, and not more conducive to truth."

CHRIST'S WOES ON THE CITIES OF GALILEE.

PROFESSOR GEORGE T. PURVES, D. D., PRINCETON, N. J.

The two evangelists, Matthew and Luke, report our Lord as uttering terrible denunciations against the Galilean cities, Capernaum, Chorazin and Bethsaida, in which or in whose neighborhood "most of his mighty works were done" (Matt. xi, 20-24; Lk. x, 12-15). Both gospels also connect therewith the Lord's thanksgiving that the truth had been hidden from the wise and prudent and had been revealed unto babes, as well as his memorable declaration, so like some of his utterances recorded in the fourth gospel, "all things are delivered unto me of my Father; and no man knoweth the Son (or, who the Son is) but the Father; neither knoweth any man the Father (or, who the Father is) but the Son, and he to whom the Son will reveal him" (Matt. xi, 25-27; Lk. x, 21, 22). Matthew further adds the beautiful and famous saying "Come unto me, all ye that labor and are heavy laden, etc." (xi, 28-30). Apart from the intrinsic worth and the meaning of these words of the Lord, an interesting and somewhat perplexing question arises from the fact that the two evangelists appear to locate them at quite different periods of his ministry. In Matthew, they follow the discourse spoken after the messengers from John the Baptist had departed. It is quite certain that the messengers from John went to Jesus when the latter's ministry in lower Galilee was approaching its height, not long after the appointment of "the twelve" and the Sermon on the Mount (see the order of events in Luke vi, and vii), and when Christ was engaged in making his great appeal to the Galileans for faith in himself and his message. In Luke, on the other hand, the woes are imbedded in the instructions to "the seventy," and the other sayings mentioned are assigned to the time of the seventy's return. This, however, was long after Jesus had fin-

ished his ministry in lower Galilee, and when he had turned his face southward to go to Jerusalem (Lk. ix, 51). The two situations therefore are quite different; and it becomes a matter of interest, not only for the arrangement of the life of Christ but for the best interpretation of the sayings themselves, to determine, if possible, when they were really uttered.

It is to be noted first that the language of the two reports is nearly identical. The woes on Chorazin and Bethsaida are verbally alike except for the introduction in Luke of the word "sitting" before "in sackcloth and ashes," and for the introduction in Matthew of "day of" in the clause "in the judgment." In Matthew, indeed, we read at the close of the woe against Capernaum "for if the mighty works had been done in Sodom, which were done in thee, it would have remained until this day. Howbeit I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee;" whereas in Luke the latter of these sentences is applied to any city which would not receive the disciples and the first of them is not reported at all. These differences, however, do not destroy the practical identity of the two reports, especially when it is observed that the following thanksgiving and the declaration of the Lord's unique relation to the Father are also nearly identical in language. The supposition, therefore, that these sayings were spoken on both occasions is improbable. This view has, indeed, been held. It is followed by Robinson in his *Harmony*. But the similarity of the language, apart from other considerations to be mentioned hereafter, make the impression that we are dealing with sayings of our Lord which belong to some one occasion and not to two. Some modern critics on the other hand hold that the sayings were found by the evangelists in an earlier collection of the discourses of Jesus (the so-called *Logia*) and were located by them without reference to the real occasion on which they were spoken, according as each thought them most appropriate (see J. Weiss on Luke). But we are not prepared to treat the evangelists as such second-hand and misleading reporters. We should be rather impelled to examine their narratives to learn whether indeed they do mean to locate the sayings differently. If they do, it would be better to accept the idea that the sayings were repeated than to discredit the gospels.

It is to be further noted that both evangelists make it clear that the thanksgiving of Jesus was uttered in pretty close connection with the woes. Matthew states that it was "at that season" (xi, 25, R. V.) ; that is, at the same season or period of time when the woes were spoken. His use of this phrase indeed in the two other places where it occurs in his gospel (xii, 1, xiv, 1, R. V.) shows that he employed it vaguely, and that it was not meant to be a minute designation of time. Still it loosely joins the thanksgiving with the woes. Luke, however, is more definite. He not only connects the woes with the instructions to the seventy, but he closely joins the thanksgiving to the time of the seventy's return, using the phrase "in that same hour" (x, 21, R. V. See his use of the same expression in vii, 21, xii, 12, xx, 19). It is thus quite evident that the whole discourse, including both the woes and the thanksgiving, with the remarks following the latter, belong to the same occasion. Not that they were spoken on the same day. Luke specifically states that they were not; for, as already observed, he puts the woes with the instructions to the seventy and the thanksgiving after their return. But the whole belongs to one general situation. If either evangelist gives the occasion on which the woes were spoken, that carries with it the thanksgiving. We cannot suppose that one part of the discourse was spoken after John's messengers had departed and the other part when the seventy were sent out or returned. Either the whole was repeated or else it all belongs to one of the two situations.

Let us inquire, then, which of the two evangelists really gives us the occasion to which these sayings of Jesus belong.

To suppose that Matthew meant to locate them immediately after the departure of John's messengers is neither necessary nor probable. It is undoubtedly true that his gospel, especially in its first half, arranges its material topically. He groups it about subjects and could not have intended to follow the chronological order. Thus he begins the Galilean ministry with the Sermon on the Mount as an example of the teaching of Jesus in founding his kingdom, and he seems also to have included in his report of that sermon sayings spoken on other occasions. The sermon in turn is followed by a collection of miracles and other events (viii, 2—ix, 35) which are certainly not given throughout in chronological order, if at least Mark's order is consecutive. This section again

is followed by one dealing with Christ's instructions to the apostles (ix, 36—x, 42), in which directions given at various times are brought together. It is even probable, therefore, that when in chapter eleven he joins the woes and thanksgiving to the discourse which followed the departure of John's messengers, he was governed by a like topical method. For in that discourse Jesus had lamented over the popular unbelief which would hear neither John nor himself. Very naturally, therefore, did Matthew append the woes on the Galilean cities. His doing so, however, in view of his method elsewhere, cannot be regarded as evidence that they were then spoken.

Nor can his use of the phrase "*then* began he to upbraid" (xi, 20) be considered necessary to indicate immediate sequence of time. "Then" is of course an adverb of time and is used constantly by Matthew as a particle of transition from one thing mentioned to another. Its use is one of the marked features of his simple narrative. It denotes chronological succession so far as to affirm that the event to be mentioned followed after that which had been mentioned. But it cannot be held to indicate always immediate historical sequence. Thus in xii, 22 it introduces a passage which was certainly separated by a considerable interval from the events previously recorded (compare Mk. ii, 22; Lk. xi, 14). It is not necessary, therefore, to consider the phrase "*then* began he to upbraid the cities" as more than a transition to a later discourse which was suggested to the mind of the evangelist by what he had just written.

It is moreover inherently improbable that these woes on the cities of Galilee were uttered by our Lord at the time of the departure of John's messengers. Christ was then engaged in a circuit through Galilee (comp. Lk. vii) intended to arouse the inhabitants to the acceptance of his mission. His popularity was great. His Galilean ministry has not yet reached its crisis. He was still offering himself as their Messiah and had by no means terminated his effort to persuade them. It is true that he lamented over their unbelief; and hence the possibility that the woes over the cities belonged to this time. But it is altogether more probable that they came later, when his Galilean ministry had ended in failure to convince the people of his spiritual purpose, and when he placed Galilee at his back that he might face the cross at Jerusalem.

When, however, we turn to Luke's account, cogent reasons present themselves for believing that he has disclosed the occasion on which these woes, with the thanksgiving shortly following, were uttered.

We note that Luke imbeds the woes in the instructions to the seventy. He does not append them to the instructions but makes them part of them (x, 12-16). This of itself compels us to locate them here, whether they were a repetition of former teaching or not. They were moreover singularly appropriate to the situation. Jesus had now left Galilee and was about to make his last offer to Judea and Perea. The woes on the Galilean cities which had not received him were meant to impress the new heralds with the solemnity of their mission to the cities of Judea, and mark the Lord's deliberate conclusion of his long work in the northern portion of the land. Equally appropriate to the return of the seventy was his thanksgiving and declaration of his unique relation to the Father. In the joy of his disciples over their success (x, 17) there was suggested the cause for his own rejoicing; and in the triumph over Satanic power which the seventy had reported there was suggested his statement of his relation to the Father. The passage thus admirably adjusts itself on internal grounds to the external situation in which Luke places it, and the conviction deepens that he has rightly given the occasion of its utterance. If then it is improbable, as we have seen, that these words were spoken twice, we may see in Luke their historical setting and in Matthew a citation of them adapted to the subject about which he was writing.

With regard finally to the words "Come unto me, all ye that labor, etc.," which Matthew alone appends to the discourse (xi, 28-30), it is impossible to be as confident as of the preceding verses, because of their absence from Luke. Yet, certainly, they are most appropriately attached to the thanksgiving of Jesus that God had revealed the truth to babes and to his declaration that through him alone men knew God. They also accord well with the joyful report of the seventy. It is best, therefore, provisionally, at least, to suppose that they too were uttered after the seventy's return. It may be, however, that they were spoken at another time, and were appended by Matthew, just because of their appropriateness (comp., too, their relation to verse 5), in

the same way in which he was led to append the whole discourse to his report of Christ's teaching about John.

THE MOUNTAIN OF THE TRANSFIGURATION.

PROFESSOR R. L. STEWART, D. D., LINCOLN UNIVERSITY, PENN.

There are three mountains which have been hallowed, and made forever memorable in the history of Redemption, by super-eminent manifestations of the Divine glory.

One is Mount Sinai upon which the glory of the Lord rested for many days, "and the sight of this glory was like devouring fire on the top of the mount in the eyes of the children of Israel:" another is Mount Zion, "the mountain of the heights of Israel"—"the holy mountain of God,"—on which the Shekinah rested as the visible manifestation of the abiding presence of Jehovah: the third is "the high mountain," which Peter designates as "the holy mount," where Jesus was transfigured before his chosen disciples, "and his face did shine as the sun, and his raiment was white as the light."

The mountain of the Transfiguration is not mentioned by name in the narrative of the Evangelists, and the only clue to its location is in the incidental notices which connect it with our Lord's brief sojourn in the neighborhood of Cæsarea Philippi. A monastic tradition as old as the fourth century, in apparent disregard of these incidental notices, has located the scene of the Transfiguration on Mount Tabor in Galilee. During the sixth century three churches were built upon the summit of Tabor to commemorate this event, and from that date until the beginning of the latter half of the present century this traditional assumption was generally accepted by biblical scholars. Mount Tabor is a conspicuous elevation of rare beauty and symmetry in its outlines and proportions, and has been aptly styled the Righi of this mountain region. There is no intimation, however, in the sacred narrative which in anywise connects it with the scene of this great Epiphany. It has frequent mention in the Old Testament as a famous landmark and rallying point in Israel, but there is not a single allusion to it, either by name or association, in the New

Testament. Apart from this negative evidence there are two good reasons for the rejection of the tradition which locates the Transfiguration on Mount Tabor.

(1). At the date of this occurrence Tabor was in the midst of a dense population. A great highway from the plateau above led past its base, and a fortified city occupied permanently by a Roman garrison, crowned its summit. Amid such surroundings it would have been difficult, if not impossible, to find a quiet retreat for uninterrupted communion and prayer, such as the narrative implies.

(2). In this narrative the Transfiguration is closely associated with a group of events which unquestionably took place on or about the southern slope of Mount Hermon. The most notable of these are the confession of Peter and the prophetic declaration of Jesus, immediately following it, concerning his approaching sufferings and death. "After these sayings"—as Luke puts it—"Jesus took Peter and John and James, and went *up into the mountain* (to 'oros) to pray." Of the six full days which followed "these sayings" there is no record, but it is in keeping with the purport of the entire narrative to assume that they were spent in meditation and retirement. The Transfiguration is the answer to the doubts and questionings of the dismayed disciples, and there is no intimation that the Master passed the momentous hours of this transition period in travel, or that he sought another place, amid the thickly settled population of Galilee, for this crowning manifestation of his Divinity and Messiahship: on the contrary, it is asserted in Mark's gospel (9:30) that Christ passed through Galilee *after* he had healed the spirit-possessed child at the foot of the mountain. This is the mountain on which he was transfigured, and the language certainly implies that it was outside the Galilean bounds. This would be literally true of the coasts of Cæsarea Philippi, which were a part of the district of Gaulanitis, governed by Herod Philip.

The argument in favor of Mount Hermon has been happily set forth by John Ruskin in his famous essay on "Mountains." "All the immediately preceding ministries of Christ"—he says—"had been at Cæsarea Philippi. There is no mention of travel southward in the six days that intervened between the warning given to His disciples, and the going up into the hill. What

other hill could it be than the southward slope of that goodly mountain, Hermon, which is indeed the centre of all the Promised Land, from the entering in of Hamath unto the river of Egypt; the mount of fruitfulness, from which the springs of Jordan descended to the valleys of Israel. Along its mighty forest avenues, until the grass grew fair with the mountain lilies, His feet dashed in the dew of Hermon, He must have gone to pray His first recorded prayer about death; and from the steep of it, before He knelt, could see to the south all the dwelling-places of the people that had sat in darkness, and seen the great light, the land of Zabulon and of Naphtali, Galilee of the nations;—could see, even with His human sight, the gleam of the lake by Capernaum and Chorazin, and many a place loved by Him, and vainly ministered to, whose house was now left unto them desolate; and, chief of all, far in the utmost blue, the hills above Nazareth, sloping down to His old home: hills on which yet the stones lay loose, that had been taken up to cast at Him, when He left them for ever.”

Mount Hermon trends farther to the west than the main ridge of the Anti-Lebanon range. It is almost separated from it and towers high above it. Its elevation above the level of the sea is 9,383 feet. It is buttressed by ridges of lesser elevation, so compactly grouped around it that it seems to rise as one gigantic mass, almost directly from the plains or lower levels that skirt its base. The noble contour of its glittering dome may be seen from the lowest reaches of the Jordan valley; from the shores of the Sea of Galilee; from the Huleh basin; and from almost every elevated plain, and mountain in Eastern and Western Palestine. As seen from the south Hermon stands, with snowy summit reaching to the clouds, apparently at the head of the great cleft between the mountain ranges. From the east the view is more comprehensive and scarcely less imposing and majestic. As ordinarily seen by travellers to the East, the lofty heights of Mount Hermon are covered with a glittering mantle of ice and snow. On the twentieth of March we found snowdrifts so deep as to be almost impassable, on the road to Damascus over the shoulder of Hermon, at an elevation of less than 5,000 feet. The crystal streams which issue from this mass of slowly-melting snow pour out from the base of the mountain from the

south and west, going down by the valleys, and through each successive level of the descending course of the Jordan to the deep basin of the Dead Sea. The fountain of Banias, the most picturesque source of the Jordan, springs directly from the southern base of Mount Hermon. There is no place in Palestine—and there are but few places perhaps in all the world—where so many elements of grandeur and beauty are grouped together in happy combination.

The prominent features of this Syrian Tivoli,—as Dean Stanley terms it—are a broad terrace clothed with luxurious vegetation “all alive with streams of water and cascades;” a precipitous cliff at the mountain’s foot something more than 100 feet high; the remains of ruined temples; and, at the bottom of the cliff a cave whose mouth is partly closed with loose stones which have fallen from the roof, or from the summit of the cliff. Out of this mass of boulders and debris, and apparently from crevices between the strata of the rock alongside, a foam-crested stream bursts forth, “a full born river, along a line of thirty feet.” A short distance from its source this flood of seething waters is collected together in a large pool, and thence becomes a swift torrent, roaring and dashing over the rocks, and gliding amid dense thickets of oleander, hawthorn and cane, until it is lost to view in the depths of a dark ravine.

The site of the ancient city which grew up around this “sanctuary of waters” can still be traced by its ruins, most of which belong to the Roman period. Near the fountain Herod the Great built a temple of white marble in honor of Augustus. At a later period the city was rebuilt and adorned with palaces, temples, and villas by Philip the Tetrarch, who named it Cæsarea Philippi. The modern name Banias is the equivalent of the old Greek name Paneas—the abode of the sylvan god Pan.

Into this restful region abounding in quiet nooks and unbroken solitudes,—the border land between Jew and Gentile—the Master came with his disciples for a definite purpose. The burden of every wayside conversation, of every prophetic utterance, of every Divine manifestation on this eventful journey was the Decease, or Exodus, which He should accomplish at Jerusalem. With this thought pressing heavily upon Him, as the crisis drew near, Jesus dismissed the multitudes which thronged Him in Galilee, crossed

over the lake to the eastern side, and thence journeyed northward some thirty miles to the place within the coasts of Cæsarea Philippi—not definitely mentioned by the Evangelists—where the events preceding the Transfiguration took place. Here, as we have seen, Jesus unfolded the nature of his redemptive work; prepared the minds of the disciples for the sore disappointments and fiery trials which were awaiting them; elicited the brief, but all-comprehensive confession of Simon Peter; and gave assurance, in language of unmistakable import, of the permanence and ultimate triumph of his Church, amid all its dangers and over all its adversaries.

After these things Jesus took the three chosen disciples and went up into the mountain to pray; “and as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.” “He was transfigured,” says Mark, “before them, and his garments became exceeding white as no fuller on earth can white them.” “His face did shine as the sun,” says Matthew, “and his raiment was white as the light.” Here the radiant form, the shining garments, the attendant representatives of the Law and the Prophets from the unseen world, the bright overshadowing cloud, and the voice out of the cloud—each in turn testified of Him whom God the Father had sent into the world to be the propitiation for our sins. The light which shone upon this Holy Mount—a light such as “never was on sea or land”—was a glimpse of the glory which shineth evermore in the home-land of Jesus, where they need no candle neither light of the sun; a foregleam of the glory which should attend the Exodus, not of our Lord only, but of all those who have passed from death unto life through faith in His name. Long after these events the apostle Peter makes use of this mountain vision to inspire the hope and strengthen the confidence of his fellow Christians. “We have not followed cunningly devised fables,”—he writes—“when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well.

pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

THE HERODS.

PROFESSOR A. C. ZENOS, D. D., CHICAGO, ILL.

I.

THE FOUNDING OF THE HOUSE OF HEROD.

The history of Israel furnishes some striking illustrations of the rise and fall of dynasties. Besides the house of David with its nearly four centuries of uninterrupted rule in Judea, it brings into view the houses of Omri and Jehu in Israel and the Hasmoneans in the inter-Testamental period. All of these seem to follow closely the law of the development, ascendancy and decline of dynasties, so familiar to the student of secular history. But more remarkable than any of them is the instance of the house of Herod.

EARLIEST BEGINNINGS.

Of the earliest known head and representative of this family there are contradictory reports. One historian, Nicholas of Damascus (*Jos. Ant.* xiv., i. 3), who lived at the court of Herod the Great and was undoubtedly anxious to place his master in the best possible light before the Jewish people, asserted that "Herod's ancestors were of the stock of the Jews that came back from Babylon." On the other hand, Justin Martyr alleges (*Dial.* c. 52) that they were Philistines living in the city of Ashkelon, and another Christian historian, Julius Africanus (quoted by Eusebius *H. E.* I., viii., 11), embellishes the account by the addition of details to the effect that Herod's great-grand-father was a temple slave in the Philistine temple at Ashkelon, and that certain robbers from Idumea, having attacked the temple, carried off his little son Antipater (Herod's grand-father), and as the temple authorities were not able to ransom the child, he was brought up as an Idumean. The truth probably lies between these two reports, one of which was invented to glorify Herod, and the other to discredit him. In other words, the family was most likely an Idumean family of respectable standing. In any case Josephus,

followed by all the best historians, has represented the dynasty as Idumean, or "half Jew." Idumea was conquered and subjugated by John Hyrcanus towards the end of the second century B. C., and with other citizens of repute, Antipater, the first of that name, adopted Judaism by submitting to the rite of circumcision. Alexander Jannaeus somewhat later (between 100 and 80 B. C.), appointed him military governor of Idumea. Further than this we have no information regarding this first Antipater, except, perhaps, that he was also called Herod (Julius Africanus. II., xxix.) Whether he passed under both names or was so called by mistake later, the name of his illustrious grand-son being transferred to him, it is not certain. In any case it is the son of this Antipater, who is known under no other name than that of Antipater, that looms out prominently in history as the founder of the dynasty.

ANTIPATER.

The second Antipater succeeded his father either immediately or after a short interval as governor of Idumea. At first he does not seem to have shown himself deeply interested in Jewish affairs. He acted as a semi-independent prince, entering into relations with the Arabs of Petra, whose king, Aretas III., was famous for his love of Western life and civilization. When, however, the death of Alexandra Salome in 69 B. C., brought on the contest between the two weak brothers, Aristobulus and Hyrcanus II., Antipater perceived that his opportunity had come for obtaining and wielding larger powers than his barren and rocky Idumea had afforded him thus far. Accordingly, he entered into friendly relations with Hyrcanus II. (confessedly the weaker of the two brothers), on the ground, it is to be presumed, that he could more easily use him to further his own ends than he could Aristobulus. Upon the death of Alexander, Aristobulus had broken out in a rebellion against Hyrcanus, who had assumed the crown in Jerusalem, and in a decisive battle, fought near Jericho, he had defeated his brother and supplanted him as king and high priest. Antipater's scheme involved the restoration of Hyrcanus to his rightful place. To this end, by repeated insinuations of danger to his life, he persuaded this weak prince to flee to Petra and put himself under the protection of Aretas. Working now from the other end of the line, so to speak, he induced Aretas to

restore Hyrcanus to his kingdom in Judea upon condition that when restored he should give back to the Arab prince the cities wrested from him by Alexander Jannaeus. Up to this point this scheme worked successfully. Aretas began his campaign against Aristobulus, compelling him to entrench himself within Jerusalem and submit to a siege. Pending this siege, however, Pompey and the Romans arrived on the scene. Aretas raised the siege and fled to Petra, and both Hyrcanus and Aristobulus sought to enter into alliance with Pompey. The Roman first espoused the cause of the latter, but on being persuaded that he was treacherously dealt with, he appointed Hyrcanus to the high priesthood, abolished the kingdom and placed the country under Roman rule.

Antipater was not slow to see that his only chance for continued influence in Syria lay in winning the favor of the Romans. Accordingly he sought by arts characteristic of him, to obtain their friendship. Conciliating in succession Pompey, Cæsar and Antony, he managed to hold a position in the front ranks throughout the years of tumult and rapid changes that now followed in Roman affairs. So successful was his policy that Cæsar even formally conferred on him the title of friend, together with the right of Roman citizenship and exemption from taxation. A state of stable equilibrium was finally reached with Hyrcanus as high priest and Antipater as procurator of Judea.

What Antipater had been planning for over a score of years was thus attained. He became the real sovereign of Judea and began the work of reconstruction. His two sons, Phasael and Herod, were appointed respectively governor of Jerusalem and prefect of Galilee. The walls of Jerusalem were rebuilt and peace and prosperity seemed fully restored, and although Antipater held the title of procurator only, and his sons were simply deputy governors under him, the Idumean dynasty was apparently established. The people treated them with respect and deference, due to persons of royal rank.

Herod, especially, beginning his public career at the age of twenty-five, at once distinguished himself as a firm-handed and strong ruler. A band of fanatics led by a certain Hezekiah were infesting the northern part of the province. He at once proceeded to capture and put to death the disturbers of the peace.

In Jerusalem Phasael became exceedingly popular, but no

sooner were political troubles apparently settled than the real difficulty in Judaism made itself felt. This was the deadly feud between the Pharisees and Sadducees. The Pharisees could not overlook or forgive the fact that the new dynasty was not of Israelitish origin. They went as far as to reproach Hyrcanus for compromising with the usurper. They declared Herod's execution of Hezekiah an illegal act, because the Sanhedrin had not been called upon to pronounce judgment in the case. They summoned the young prefect for a trial before the Sanhedrin. Herod obeyed the summons, but took the precaution to go before the supreme court at the head of a strong military force. Meanwhile the Roman legate to Syria instructed Hyrcanus, who was to preside over the Sanhedrin in his capacity of high priest, that Herod must be acquitted by all means. The trial turned out to be a farce. The Sanhedrin voted Herod not guilty, with the exception of one member, a Pharisee, who declared that he should have been punished with death, and warned his associates that the day should come when Herod himself would convince them of their error in letting him go now. Yet, though acquitted, Herod dared not linger in Jerusalem.

Meanwhile a new change came over Roman affairs. Cæsar was assassinated and the triumvirate established. Cassius refused to recognize the authority of the new government, and in order to carry on his war against the triumvirs, extorted from the province a tribute of seven hundred talents, which Antipater and his sons had some difficulty in levying. But when it was paid, he promised if successful in his war, to bestow the royal dignity on the family.

Pending these troubles, however, Antipater was poisoned. The circumstances have never been clearly understood, but the evidence points to a certain Malichus as the assassin. This man had conceived the idea of supplanting Antipater as the power behind the throne with Hyrcanus. Whatever the truth may be on this point, Malichus, if he was the criminal, was promptly punished, being assassinated by Herod's hirelings. Thus the first stage in the history of the Herodian dynasty was reached. Antipater had set the pace, so to speak. He had taught his sons the secret of success. How well Herod used the key thus given him by his father, we shall see in the sequel.

A LEAF FROM THE HEBREW ECCLESIASTICUS.

ANOTHER DISCOVERY AND ITS POSSIBILITIES.

REV. P. P. FLOURNOY, D. D., BETHESDA, MD.

An introductory note to the book of Ecclesiasticus in the Douay Bible informs us that its author was Jesus, the son of Sirach, of Jerusalem, who flourished about two hundred years before Christ, and that it is not in the Jewish canon, though "received as canonical and divine by the Catholic Church." The additional statement is made that, "It was first wrote in the Hebrew, but afterwards translated into Greek by another Jesus, the grand-son of the author." This seems to have been done in or about the year 132 B. C., in the reign of Ptolemy Euergetes.

A leaf of the original Hebrew was brought to England in the spring of 1896 by those two remarkable ladies of Cambridge, England, the twin sisters, Mrs. Lewis and Mrs. Gibson, to whom the world is so deeply indebted for their discoveries at the St. Catherine Convent, Mount Sinai.

Mrs. Lewis, at the conclusion of her account of this discovery, speaks of it* in great glee as a well deserved retribution on the author, the son of Sirach, who appears to have been a woman-hater. She says: "The names of Deborah, Ruth, and Judith do not occur in his list of national heroes; and one of his aphorisms runs: 'Better is the wickedness of a man than the goodness of a woman.' (Ecclesiasticus xlii. 14). It seems therefore a just judgment upon him that the Hebrew text of his book, the text which he actually wrote, should have practically disappeared for fifteen centuries, and should have been brought under the eyes of a European scholar, I might say, a scholar of his own nation, by two women."

She tells us, in her bright and interesting way, how the discovery was made. The sisters were returning from their third journey to Mount Sinai, where the Syriac Palimpsest of the four Gospels, and the Jerusalem lectionaries had been discovered.

They had made a journey, by way of "the river of Egypt" and Gaza, to Jerusalem. The "leaf of the Hebrew Leviticus" was,

**In the Shadow of Mount Sinai*, pp. 179, 180.

along with many other specimens of similar appearance, in a "box," or, as we would say, trunk, belonging to Mrs. Gibson which fell into the hands of custom-house officials at Jaffa, where it made a very narrow escape from destruction. After describing some of their difficulties with this representative of Moslem rule, Mrs. Lewis tells us:

"But our troubles were not yet at an end, for the custom house officials at Beyrout had sent a message to those at Jaffa to be very particular about that box, and they accordingly overhauled and rumpled up everything that was in it, placing a heavy pair of boots on the top of a broché silk evening dress, and treating fancy creations of French millinery art as if they were like their own ragged uniforms. The bundle of Hebrew fragments passed, of course, under their scrutiny, and might possibly have been impounded had not Joseph (their dragoman) come to the rescue. He took advantage of the law that exempts both the Bible and the Coran from the confiscation that is now extended to almost all other books. 'Do you not see that these are Hebrew?' he exclaimed, 'and the ladies say their prayers in Hebrew. Do you want to prevent them from saying their prayers?'

"This expostulation sufficed equally for the second bundle of fragments which we had bought only a few days previously."

The ladies reached home on May 3d, and went to work developing photographs and examining the fragments of writing they had brought. All which formed part of the canonical books of the Old Testament were identified, and all the rest seeming to be portions of the Talmud or of private Jewish documents, were put into the hands of Dr. Solomon Schechter, Reader in Talmudic to the University, for examination.

"He held up a large vellum leaf, saying, 'This is part of the Jerusalem Talmud, which is very rare; may I take it away?' 'Certainly,' I replied. Then he held up a dirty scrap of paper. 'This too is very interesting; may I take it away and identify it?' 'Certainly.' 'May I publish it?' I replied, 'Mrs. Gibson and I will only be too happy if you find that it is worth publishing.' Dr. Schechter departed, and an hour afterwards we received a telegram: 'Fragment very important; come to me this afternoon.' Again there came a letter as we were sitting down to lunch. Here it is:

“UNIVERSITY LIBRARY,
“Cambridge, May 13, 1896.

“Dear Mrs. Lewis: I think we have reason to congratulate ourselves; for the fragment I took with me represents a piece of the original Hebrew of Ecclesiasticus. It is the first time that such a thing was discovered, &c.

(Signed)

SOLOMON SCHECHTER.”

Mrs. Lewis wrote the same afternoon to both *The Athenaeum* and *The Academy*, giving a description of the leaf, and five weeks later, an announcement was made in *The Athenaeum*, “to the effect that nine more leaves of the same Hebrew text of Ecclesiasticus” had been discovered by two of the learned librarians of the Bodleian Library at Oxford. Further examination showed that these belonged to the same manuscript with the leaf brought by the sisters and identified by Dr. Schechter.

These had been brought to England by Professor Sayce about the same time with the single leaf, and Mrs. Lewis adds:

“It is natural for me to think that my letter of May 13th, published on May 16th, was of some assistance in guiding Messrs. Neubauer and Cowley to this result.”

The discovery of this leaf and the nine others of the Hebrew original of an apocryphal book may seem, at first sight, of little importance, and it *may* prove to be of little practical value. Yet, there are three possible results which may prove the discovery to have been another, not unimportant, “link in God’s great counsels.”

1. In the first place, it is very likely to stimulate scholars to further and more diligent research leading to important discoveries in the future.

Dr. Schechter’s visit to Egypt during the same month, and his gaining access to a very large collection of Hebrew fragments in the Genizah synagogue at Cairo, was evidently a result of this discovery, and it is an earnest, doubtless, of other efforts to come.

2. In the second place, this discovery suggests a possible explanation of some apparent contradictions in the Gospels. Dr. Stalker, writing in *The Contemporary Review* for January, says:

“Some of our distinguished scholars had translated the Greek book of Ecclesiasticus into Hebrew, when a fragment of the original Hebrew accidentally turned up; and the contrast between

this and the version made by the scholars was a spectacle to gods and men." He then observes, "It is hoped that many of the curious discrepancies between the different Gospels can be cleared up by tracing the discrepant words back to the Aramaic original." He also remarks, however, "I should like to see the primary assumption that Aramaic and not Greek was the original language of Jesus, thoroughly investigated by our own English scholars, before this line of speculation is carried much further amongst us."

Of course, if our Saviour taught in Greek exclusively, no such result can be expected from this source.

3. A third possibility (or I should, perhaps, say, *probability*), is that through this discovery, new light will be thrown on the reliability of some assumptions of radical higher criticism as to the dates of Old Testament books. What these radical assumptions are can hardly be better stated than by quoting from the article of that most competent of scholars in this department, Dr. Willis J. Beecher, in the February number of *The Bible Student*:

"The Jews whom Nebuchadnezzar carried into exile had no ancestral monotheistic traditions or institutions. Save a few historical or prophetic scraps and fragments, neither they nor their ancestors had any literature, nearly all the books of the Old Testament being of later date. Old men among them could remember when Deuteronomy was published, but most of the laws attributed to Moses were first reduced to writing *several generations later than the exile.*"

Now, Mrs. Lewis informs us that, before this discovery of a part of the Hebrew Ecclesiasticus, "Professor D. S. Margoliouth, of Oxford, had already made the advantages which would accrue from the reconstruction of the Hebrew Ecclesiasticus the subject of his very brilliant inaugural lecture." Of these advantages one, he tells us, would be an enlargement of the now rather limited Hebrew vocabulary, "both in quality and quantity." But a more important result than this would follow. "The reconstruction of the verses of Ben Sira (*i. e.*, the translation back into the original Hebrew), whether accomplished by me or some abler Hebraist, will give us for Hebrew what has hitherto been wanting, *a book of a certain date* (*italics mine*), to serve as a sort of foundation stone for the history of the language. If by

200 B. C. the whole Rabbinical farrago, with its terms and phrases and idioms and particles, was developed, and was the classical language of Jerusalem, and the medium for prayer and philosophical and religious instruction and speculation, then, between Ben Sira and the books of the Old Testament there must lie, in most cases, the deep waters of the captivity, the grave of the old Hebrew and the old Israel, and the work of the new Hebrew and of the new Israel."

Now it must occur to every one capable of thinking on the subject, that if the evidences of the existence of the materials for this enlargement of the Hebrew vocabulary, and all that may be classed under the term "Rabbinical farrago," already developed and existing as early as 200 B. C., were plainly seen through the imperfectly transparent medium of a translation, the *original Hebrew* would probably exhibit these evidences in an entirely unmistakable way. The fact that some attempted restoration or reconstruction of the Hebrew text from the Greek and Syriac translations may have been a somewhat ridiculous failure, can hardly be supposed to affect this probability.

I think that every reader will acknowledge that the discovery, at first sight apparently unimportant, of the leaf of the Hebrew Ecclesiasticus, has in it important *possibilities*, at least.

NOTE.—Since the account of the discovery of the leaf of the Hebrew Ecclesiasticus, and of the other fragments above referred to, was written by Mrs. Lewis, a warfare has been in progress among Semitic scholars, and especially between Professors Schechter and Margoliouth, which brings to mind the old question, "*Tantaene animis coelestibus irae?*" The *genuineness* of the Hebrew fragments is the question, and this shows us that it is wise to think of the results of the discoveries merely as "*possibilities*." However, Nöldeke, "the acknowledged corypheus of Simitic scholars," Kautsch, Smend and König join with Schechter in maintaining the genuineness of the leaves, and their conclusion seems to be in accord with the very general conviction of Semitic scholars.

P. P. F.

"THE BREAD OF LIFE."

REV. JNO. F. CANNON, D. D., ST. LOUIS, MO.

Every form of created life which comes under our observation is dependent upon food for its support. "Every living thing is a feeding thing." Its feeding is the test and sign of its life. The

human body has no self-sustaining life. It is wholly dependent upon sustenance from without. This sustenance must not only be sufficient in quantity but appropriate in kind. It must be suited to the need of the body. A pathetic story is told of two English explorers in a sterile and uninhabited part of Australia. Their supply of food ran low, and, following the example of the natives, they began to eat the leaves and roots of a plant called Nardoo. It appeased the cravings of hunger, and filled them with a sense of comfort and repletion. But they grew weak and emaciated. One of them died of starvation and the other was rescued by a timely intervention from the very jaws of death. An analysis of the food showed that it lacked certain elements essential to the sustenance of a European.

All this is equally true of man's spiritual nature. The life of the human soul is not independent or self-sustaining. It is dependent for its support upon sufficient and appropriate spiritual food.

Now the high claim which Jesus Christ makes for himself is that he is the proper and divinely provided food for the soul. What bread is to man's body such is he to man's spirit. He is not simply the Procurer and Dispenser of spiritual food, he is himself that food. "I am that bread of life." "I am the living bread which came down from heaven" (John 6: 48, 51). He is the bread of which the manna was merely a type; which does for us what the manna could not do for those to whom it was given; which does for the sinful and dying man what the tree of life was intended to do for sinless man in the Garden of Eden. He sustains the soul in a life which is imperishable and eternal. "If any man eat of this bread, he shall live forever." "Whoso eateth my flesh and drinketh my blood hath eternal life" (vv. 51, 54). These are great words to come from the lips of one in the form of man. But they are words of truth and soberness, and are in beautiful harmony with all else that he has taught us concerning himself. When we study his glorious Person and Work as they are revealed in Scripture we find that he brings to us all that we need for the support of our spiritual life. All the elements that are required for true soul-food are found in him.

1. In asserting this high claim he emphasizes the fact that he is of *Divine origin and nature*. He says to the Jews: "Verily,

verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world” (vv. 32, 33). “I am the living bread which came down from heaven.” As he said to them on another occasion: “Ye are from beneath; I am from above; ye are of this world; I am not of this world” (John 8: 23). And as Paul says: “The first man is of the earth earthy: the second man is the Lord from heaven” (I. Cor. 15: 47). Such must be his origin and nature in order that he may be true bread for the soul. The food which man’s spiritual nature requires must come from above; earth cannot produce it. The *body* of man is of the earth. The Lord God formed it “of the dust of the ground.” “Dust thou art and unto dust shalt thou return,” is the Divine sentence concerning it. It springs from the earth, it goes back to the earth; and hence it draws all its nourishment from the earth. It is sustained in life by appropriating that which the earth supplies. We speak truly when we speak of our “Mother-Earth.” As to our bodily part we are literally sons of the earth. We came forth from her womb, we are nourished at her breast, and we must sleep at last in her embrace. But, the *soul* of man is of another origin. The Lord God breathed into his nostrils the breath of life, and man became a living soul.

“Dust thou art, to dust returnest,
Was not spoken of the soul.”

It is Jehovah’s breath. It comes from God and therefore must draw its sustenance from Him. “In Him we live and move and have our being.” Separated from Him the soul dies, just as inevitably as the body when it is cut off from communication with the earth. Says the psalmist: “My soul wait Thou only upon God; for my expectation is from him.” True spiritual food must be from above; it must come down from God out of Heaven. All that the earth affords is but husks which the swine eat; it is not suited to the nature and need of the soul; it cannot sustain spiritual life. To be what he claims to be—the Bread of Life—Christ must be Divine.

2. It is equally necessary that he be human. He must be the Son of Man as well as the Son of God. Here again nature fur-

nishes an analogy. The nutritive properties that are in the earth we appropriate, not directly, but indirectly. They are conveyed to us second-hand, and through mediums. A plant gathers some of them up into itself, and we get them by eating the plant. Some of them are stored up in the body of an animal, and we get nourishment from eating the animal. The plant or the animal is the connecting link between us and the earth. It bridges the chasm which separates us from the earth. It might be called the mediator between us and Mother-Earth. Through it we become partakers of the earth's fulness. So Jesus Christ the incarnate Son of God is revealed in Scripture as the Mediator between God and man. He bridges the chasm between us and the Father of our spirits. Through Him we are made partakers of the Divine nature. "In Him," says Paul, "dwells all the fulness of the Godhead bodily;" and "of his fulness," as John says, "have all we received" (John 1: 16). Divine life, divine love, divine grace and truth are incarnated in Him, and brought down to us in a form suited to our apprehension and appropriation. Through Him, and through Him alone, is the life of God conveyed to us, and sustained in us. "This is the record that God hath given to us eternal life, *and this life is in His Son*. He that hath the Son hath life, and he that hath not the Son of God hath not life" (1. John 5: 11, 12). How clearly does our Lord express it all when he says (John 6: 57), "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me!" Might not a stalk of wheat, if endowed with speech, take up a like parable, and say, "As the fruitful earth hath sent me, and I live by the earth, so he that eateth me, even he shall live by me?" This "nature is an image of grace." Through these earthly things to which our Lord has called our attention, we are helped to understand the heavenly mysteries of which He has told us.

3. Another truth which is emphasized in this connection is that Christ becomes the Bread of Life for us by giving up his own life. This need not offend us. The plant or the animal cannot minister to our bodily life except by losing its own. It dies that we may live. So Christ becomes the Source and Support of our spiritual life through His vicarious death. "The bread that I will give is my flesh which I will give for the life of the world." "This expression, *my flesh*, especially in connection,

as it is here, with the future *I will give*, which points to a fact yet to occur, can only refer to the sacrifice of the cross." (Godet.) To the same effect he says again, "Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (v. 53). When he thus speaks of his flesh and blood as separate from each other the reference is clearly to his violent death—to his body broken and his blood shed for us. On another occasion he said, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (Jno. 12: 24). In order that the life which was in Him as the only-begotten of the Father might be communicated to others, it was necessary that, like the grain of wheat, he should die.

4. The physical act by which food for the body is appropriated is *eating*. The spiritual act by which we appropriate the bread of life is *believing*. "This is the will of Him that sent me, that every one which seeth the Son, and *believeth on him*, may have everlasting life" (v. 40). "He that cometh to me shall never hunger; and he that *believeth on me* shall never thirst" (v. 35). "Whosoever believeth in him shall not perish but have everlasting life" (Jno. 3: 16). The one act is not more essential than the other. One must eat in order to live. Let him refuse to eat and he perishes inevitably, even though he may be in the midst of plenty. So faith in Jesus Christ is absolutely essential to spiritual and eternal life. In order that we may be profited by his sacrificial death, we must receive and rest upon him as "the propitiation for our sins." "If ye believe not that I am he, ye shall die in your sins" (John 8: 24). "*Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.*"

The physical act of eating is not more simple than the spiritual act of believing. A child does not understand the laws of nutrition, yet it eats and is nourished. So, one may not understand the philosophy of salvation, and yet believe on Christ, and have life through his name. If only we accept him as he has given himself on the cross, appropriating him as our very own, we shall find from a blessed experience that his flesh is meat indeed, and his blood is drink indeed!

THE AUTHORSHIP OF ISAIAH XL.-LXVI.

PROFESSOR WILLIAM HALLOCK JOHNSON, DANVILLE, KY.

The arguments for or against the unity of Isaiah can only be appreciated after a careful and consecutive reading of the book itself. A brief summary of the arguments in favor of the Isaianic authorship of chapters xl. to lxvi. is here attempted with a view to stimulate an increased study of these chapters in which the genius of Old Testament prophecy culminates.

The arguments usually relied upon to prove separate authorship are (1) that the writer in chaps. xl.-lxvi. occupies the standpoint of the exile; he *presupposes* the exile, addresses Jewish captives in Babylon, and *predicts* their deliverance. (So Driver: *Intro. to O. T.*, p. 237.) Further, the definite reference to the circumstances of the exile and *the explicit mention of Cyrus* as the instruments of Jewish restoration (chaps. xlv. to lxvi.) suggest a writer living in Babylon and already aware of Cyrus' plans of conquest.

(2). The *differences in style and language* between the two parts of Isaiah are so great, it is claimed, as to show a difference of authorship.

(3). There is a *difference in theological ideas* which points in the same direction.

Without taking up these arguments in detail, we shall mention first some of the positive arguments in favor of the conservative view, and, second, some of the difficulties in the way of accepting the newer critical theory.

I. *Positive arguments in favor of the Isaianic authorship* of chaps. xl.-lxvi. (1). This has been the practically unbroken tradition both in the Jewish and Christian church (Aben Ezra, a Jewish scholar of the 12th century, is the exception), until a little over a century ago.

(2). The New Testament writers give this view unqualified support. See Matt. xii. 17, Luk. iv. 17, Acts viii. 28, Rom. x. 16, 20.

(3). The last message of the prophet in chap. xxxix. was a prediction of captivity in Babylon. We might naturally expect from him some message of consolation and promise given in view of his certainty of impending national disaster.

(4). The avowed object of chaps. xl.-lxvi. being primarily to comfort the Jewish exiles with the promise of restoration, the object would be far better accomplished by a prophecy uttered by one of the greatest of the prophets and long and widely known among the Jews before the captivity, than by one delivered only a few years before the return. The prophecy, according to Driver (Isaiah, p. 137), must have been "prior to 538, and, as xli. 25, implies a date subsequent to the union of the Medes with the Persians in 549, it will be limited to the interval between these years during which Cyrus was pursuing his career of conquest."

(6). There are many points of similarity between the two parts of Isaiah. Compare, for similarity of language, xi. 7-9 with lxv. 25, and xxv. 10 with li. 11. In chaps. xiii., xiv., xxi. and xxxix., there are prophecies relating to Babylon. This similarity leads many critics to exclude from the earlier chapters certain passages (xiii.-xiv. 23, xxi. 1-10, xxiv.-xxvii., xxxiv.-xxxv.) before comparing them with the later chapters. Even when this excision is made, the difference between the two parts is not, it is claimed, greater than that which exists between different groups of the Pauline epistles. "We may say that the second half of the Book of Isaiah is in course of progressive growth as to its theme, standpoint, style and ideas throughout the first part" (Delitzsch). The picture of the Messiah in his prophetic and priestly office in Part II. supplements that of his kingly mission in Part I.

(7). In chaps. xl.-xlvi., ability to foretell the future is declared to be a proper attribute of Deity, and the idols are challenged to give evidence of such power (xli. 21-23). It would seem as though the whole case for Jehovah as against the heathen gods was staked upon the unmistakable evidence in the prophecies and their subsequent fulfilment of divine foresight and power. Is it incredible, under such circumstances, that the name and work of an individual Cyrus, who was to be the instrument of Jewish restoration, should be foretold before his historic appearance?

II. *Difficulties in the division theory.* (1). The absence of any knowledge of the personal history of one who is admittedly the greatest of the prophets is not explained. "He floats along through the exile like a being of a higher order, like an angel of

God." In every other case the prophet's name, generally with some details of time or place, is prefixed to his message (see Ezek. i. 1).

(2). No adequate explanation is given why the work of the prophet of Babylon (chaps. xl.-lxvi.), should be ascribed to the prophet of Jerusalem, his predecessor by 170 years.

(3). There is even greater difficulty in understanding how the passages usually assigned to the later writers (xiii.-xiv. 23, xxi. 1-10, xxiv.-xxvii., xxxiv.-xxxv.) came to be incorporated in Part I. The first of these passages is expressly ascribed to "Isaiah, the son of Amoz" (xiii. 1), and is immediately followed by an Assyrian supplement (xiv. 24-27). Chap. xxi. 1-10 is placed between two passages similar in style and admittedly Isaianic.

We remark in closing that the lengths to which the process of decomposition has been carried by certain critics (Duhm, Cheyne), and the lack of agreement among critical theories, suggest a further doubt as to the trustworthiness of the method by which the division was first accomplished. The philosopher Comte laid down the rule, "always construct the simplest hypothesis out of the sum total of the information gained." The traditional view of the authorship of Isaiah has the merit of simplicity.

THE LATER GALILEAN MINISTRY AS A WHOLE; ITS PURPOSE.

PROFESSOR J. S. RIGGS, D. D., AUBURN, N. Y.

The entire Galilean period of the ministry of Jesus is divided into two parts, by the crisis which took place in connection with the feeding of the five thousand. The issues of this significant event modified the activity of the Master and the six months in which that activity was carried on—from April to November, A. D. 29—constitute the later Galilean ministry. Two marked characteristics distinguished this later period, viz. long journeys into adjacent regions and a changed tone in teaching. In the study of the reasons for these we shall find the purpose of the ministry as a whole. The enthusiasm which brought the crowds to the northeastern side of the lake whither Jesus had gone for rest was due to the wonderful cures he had wrought in Capernaum

and elsewhere. In their eagerness for help the people carried their sick with them, and the day, meant for retirement and for a review of the successful mission of the Twelve, was crowded full with deeds of mercy and culminated in the miracle by which the hunger of the multitude was satisfied. Through many weary years, the hope of the Messiah's coming had been ardently cherished by the Jews. Political vicissitudes and ceremonial observances, as well as spiritual longings had but deepened the intensity of this hope. There was constantly in the mind of the nation a quivering expectation about Him who was to come. Jesus knew that well. The expectation was to Him the source of a keen temptation and the reason for the most careful restraint. Galilee, with but a single word of encouragement, would now have entered with Him upon a triumphal march to Jerusalem. It is not surprising, therefore, that except in private, Jesus used descriptive circumlocutions in place of the word Messiah when speaking of Himself. He dared not touch that magic word, suggestive as it was to the nation, of earthly triumphs and glories. One whole year of blessed service in Galilee had been quickening the questioning interest of the people. The multitudes that gathered about Him and the wide reach of his healing ministry gave him good reason to think that He had gained a real hold upon the people—at least, they would stand between Him and the determined opposition of Jerusalem. When, however, the enthusiasm which would have made Him King was forbidden and rebuked, the tide of popular favor turned and Jesus saw Himself rapidly deserted. This is the sad attitude in which we find Him standing in the opening scene of this part of His ministry. The shadow of the cross is deepening about Him—He feels now its chill. As the crowd disappears, the threatening figures of the Pharisees become definite and distinct—nothing now can save Him from the issue of their hatred. With pathetic eagerness he turns to the chosen band of disciples and asks, "Will ye also go away?" Peter answers for his brethren, and the answer makes sure the devotion of all the little band, save the false-hearted Judas,—“Lord, to whom shall we go? Thou hast the words of eternal life and we have believed and know that thou art the Holy One of God” (Jno. vi. 68-69). The situation critical alike in its desertions and in its devotion determines the course for the

Master to pursue. He must avoid personal danger while He further trained the faithful disciples. Now begin those long journeys which take the group into the regions of Tyre and Sidon, then through the borders of Decapolis, up to Caesarea Philippi, and repeatedly across the Sea of Galilee. We have comparatively little of the teaching that must have filled the hours of these days of travel, but enough has been given us to show us the earnest purpose of the Master. The very intensity of opposition had opened to the thoughts of them all the vista of suffering. The certainty of it was soon to have repeated emphasis. As a preparation for it were undoubtedly the words spoken by the way and the miracles in Tyre, in the Decapolis and by the Sea of Galilee, all of which were meant to strengthen the faith and loyalty of the disciples. If they had shared to any degree the hopes of the multitude, their adjustment to the new conception of Messiahship must be made firm and fearless. The power and blessing of a ministry that came to Gentile as well as Jew in these later days must give unmistakable evidence to them of God's presence. They must learn also by explanation and warning the danger of the leaven of the Pharisees and Sadducees. All this Jesus brought to them before He ventured to ask that searching, critical question when they were near Caesarea Philippi, "Who say ye that I am?" This is not the equivalent of the question, "Will ye also go away?" It aimed, indeed, at bringing out substantially the same confession, but under much changed circumstances. Over against the witness of word and miracle, stood now the settled judgment of the people and the intensifying antagonism of the hierarchy. The nation was virtually a unit in its estimate of Him. He might be a prophet—John the Baptist, Elijah, or Jeremiah; He surely was *not* the Messiah. Well might Jesus say in the gladness of his heart, as Peter's full, clear confession fell upon his ear, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee but my Father which is heaven" (Matt. xvi. 17). Upon such personal conviction of the truth the church could be immovably founded. No such primacy as the Romish Church has given to Peter is deducible from these words of Christ; nevertheless they give a singular honor to this whole-souled Apostle. No just interpretation of them can leave Peter out and make the foundation of the church merely the truth of the

confession. The church rests upon truth-filled lives. Personal conviction of the Messiahship of Jesus of Nazareth is its one solid foundation. In the expression of that confession to which the other disciples doubtless gave quick assent, Jesus found himself cheered and satisfied. He had now this little band; all of them, with the sad exception of Judas, had surrendered to His mastery over life and thought. He could begin to speak of that which was pressing with ever more painful urgency upon His own life—the tragic hour of Calvary—"From that time began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and the third day be raised up" (Matt. xvi. 21). The prophecy was startlingly specific. The tragedy enfolded within it quite obscured the resurrection glory inseparable from it. While they were prepared and ready for opposition, the disciples could not and would not, at first, accept this shameful, degrading issue. Peter earnestly said so, and to him as to the others, Jesus opened the far-reaching lesson about self-denial and cross-bearing. The way of *their* Messiah led them in the very opposite direction to that of their natural dreams and hopes. It was a hard, searching lesson. It always has been. We are not to think that it was easy for Jesus himself. Constant watchfulness, diligence in prayer, and repeated sufferings were the price of his fidelity. He well knew that they must be astonished, perplexed and deeply troubled. They certainly needed all the evidence of miracle and character to hold them faithful, as the way of discipleship now carried him into the shadows of that prophecy regarding the end.

It has often been discussed whether the Transfiguration was meant for Christ or for his disciples. In proportion as we see the reality of the sympathy of the Saviour with these perplexed disciples, to that same degree shall we be able to interpret this strange event as of supreme value to Him. If it was merely for the disciples, why were only three taken up into the mountain? To be sure, these were the leading spirits of the Apostolic band, but the others as well as they, were to go the way of suffering to the bitter end. It would have been an inspiration to them all. The scene is rather a proof that Jesus' own spirit was feeling the difficulty of the very lesson He was teaching to the disciples and

exemplifying before them. While Peter, James and John were enabled to see the vital, central character of the Saviour's death, the Master, too, was strengthened by the realization of its divine purpose and splendid issue. Once more came that attestation which made the Baptism of such transcendent import, "This is my beloved Son." The conversation of Moses and Elias had but one theme—the coming "exodus" at Jerusalem. This was the crowning event of all the law's prefiguration and of all prophecy's most vital prediction. The dazzling glory of his His transfigured person was a revelation of the resurrection life to which death must ever after be for the believer the open door. In these impressive realities are found the teachings of the mount of transfiguration. With fresh courage Jesus came back to the way to Jerusalem. He commanded the favored disciples to tell the vision to no man until after the resurrection, and whatever its meaning to them they seem to have forgotten it under the pressure of the peril that came upon them. Indeed, they so far lost sight of the primal lesson of self-denial as to fall into a dispute about their relation and importance in the kingdom of heaven. Nowhere is the honesty of the gospel narrative more apparent than in the record of the questionings and neutral attitude of the apostles during the days of the later Galilean ministry. The hesitation, misunderstanding, and sad blundering are all set forth, as well as the fidelity and sincerity. Principles which in their outworking have changed the tone and purpose of social life are squared with the lives of these humble men, and we are shown how slow they were of understanding. There is no reason for hasty condemnation. We wonder rather at the Master's patience and courage. He knew that they would, in the face of danger, desert him—but He also knew that when He became a life-giving Spirit, He could make of them all men who would lead the world along the same path of denial and suffering over which He was then going. And so He told them again and again in these days of his death and resurrection. He tried to make them see the one way to save one's life. He pressed upon their thoughts the "unpretentiousness" of children, the necessity of moral surgery and the well-nigh unlimited reach of forgiveness. Thus they walked and talked together in these later days in Galilee. How much it all ultimately meant to the disciples is shown in the

record which is left us. A shadow was over the whole scene;—foes were busy and the people indifferent, but an essential noble preparation was going on for the dark days now close at hand.

HOW SINS ARE TAKEN AWAY.

A STUDY OF JOHN I. 29, AND XI. 17.

REV. JOHN W. PRIMROSE, D. D., GREENVILLE, MISS.

We have in these two passages the words of John the Baptist and of Jesus. One is couched in the phrase of Old Testament symbology; the other in the literalism of New Testament fulfilment.

It was eminently fitting that the last of the Old Testament prophets should call attention to the Messiah as the "Lamb of God that taketh away the sin of the world." It is noticeable that in all the records of Christ's sojourn on earth it is only he who so designates him. Paul once speaks of him as our passover; Peter once as a lamb without spot or blemish; and John in Revelation twenty-seven times as the lamb of God. The lamb, of all sacrificable beasts, is especially the symbol of the Christ.

John the Baptist doubtless had in mind the fifty-third chapter of Isaiah, which is undoubtedly messianic—the Prophet there predicts of the Messiah that "he is brought as a lamb to the slaughter;" "Jehovah hath laid on him the iniquity of us all;" "thou shalt make his soul an offering for sin." Godet says: "Before the polemic against the Christians had driven the Jewish interpreters to another explanation, they did not hesitate to apply that sublime representation to the Messiah. Abarbanel says expressly, 'Jonathan the son of Uziel referred this prophecy to the Messiah who was to come, and this is also the opinion of our sages of blessed memory.' . . . It was the prevalent opinion among the ancient Jews."

John plainly regards the sacrifices of the old dispensation as only typical. Jesus is the lamb which taketh away sins. The Epistle to the Hebrews clearly teaches us that the blood of these sacrifices which were offered continually could not make the worshipper perfect as pertaineth to the conscience. "They could not

take away sins." They were carnal ordinances sanctifying to the purifying of the flesh only. They taught that into the holiest, not made with hands, eternal in the heavens, access could be had only by a better sacrifice than these.

It should be noticed, too, that John proclaimed a Saviour for the Gentiles when he pointed to Jesus as the lamb of God which taketh away the sin *of the world*. Is Jehovah the God of the Jews only? Is he not God of the Gentiles also? Asks Paul.

An interesting question is pertinent here. Is it meant that all the sins of all men are taken away—that all men are saved? The shortest answer is to be had by reference to the type. Take the Passover lamb for illustration. When the angel of destruction passed over Egypt, it was not the lamb *available* that redeemed the first-born from destruction but the lamb of which faith availed itself to sprinkle its blood upon the lintel of the door. So Jesus crucified is by God's grace available for the whole world, but avails to save only such as receive him by faith.

What knowledge of the plan of salvation was conveyed to the Jews by means of sacrifices? We, from the standpoint of historical fulfilment, can clearly see the place of the sacrifice for foreshadowing a perfected redemption, but the knowledge of the Jew must have been fragmentary. He did see that without the shedding of blood there could be no remission of sins. The spiritual Israel trusted the promises of God, and looked for the advent of the Messiah? But it is not likely that they clearly discerned that the anti-typical lamb must not only be slain, but must also return to life. The words of Jesus: Therefore doth my Father love me, because I lay down my life that I may take it again—must have puzzled his immediate disciples, for we are expressly told that they understood none of these things.

It is not strange that Old Testament types do not foreshadow the resurrection. The lamb once slain could not be brought again to life. *Perhaps* there is a hint of resurrection in the ritual for the cleansing of lepers. Of two birds one only is slain, and the other sprinkled with the blood of the first, and in a manner identified with it, is set free. So, too, on the great day of atonement, the two goats evidently are regarded as one sacrifice—the "two kids of the goats for a sin offering." Only one is slain 'for a sin offering,' but the other is "presented alive before the Lord to make an

atonement with him;" the high priest confessed over him all the iniquities of the children of Israel; and it is released in the wilderness. The meaning of the ritual is confessedly obscure, but a reference to the resurrection of the sacrifice seems to the writer to be intimated.

Paul wrote: If Christ be not risen ye are yet in your sins. Jesus declared that he laid down his life in order that he might take it again, and also that his Father loved him because of the purpose he had in view in laying down his life. What is meant by his life? Manifestly not his existence: being divine he could not cease to exist. But he had taken to himself a human body. Death is the severance of soul and body, and having dismissed his Spirit from the body, on the third day he reanimated that body. And it was *in order to* do this that he died. It is plain that the taking away of sin is not consummated by the death of Christ. Not only did not the death of the literal lamb take away sins, but the death of Jesus, the lamb of God, does not suffice. Paul's statement is sufficient when he says that if Christ be not risen ye are yet in your sins, and also when he writes that for our justification he was raised. Ingenuity can devise no intelligible reason why the death or blood of Jesus should secure the forgiveness of sins. God does not find in suffering a compensation for sins. Death is a just and natural penalty for sin. The end for which Christ died was that he might rise again; and he rose again that we might be justified from all things from which we could not be justified by the law of Moses.

But, if resurrection was the end, death was the means. Resurrection was in order to justification, and death was in order to resurrection. There is then perfect propriety in speaking of the blood of Jesus as cleansing us from all sin, but the statement is in terms of Old Testament symbology.

There is not only a natural, but a moral reason why Christ's death was the means of his resurrection. He said: I have power to lay down my life and I have power to take it again. He had the power to take it again because he was sinless. He had fulfilled all righteousness. He was obedient in all things even unto death. The sole merit and power of his death was its obedience. Therefore, we are told expressly God hath highly honored the man Jesus. He could not be holden of death because he was the

holy and righteous one. God could not suffer his holy one to see corruption. The resumption of his human life was then the direct consequence of his obedience as a man even to the penal law of death.

What now is the significance of this resumed human life of Jesus? What is the significance of death? Death is the penalty for sin; life, that is not liable to death, means acceptance with God. Christ dieth no more; death hath no more dominion over him; his resumed human life is then everlasting life.

What to us is the significance of Christ's resumed human life? It was not for himself that he took human nature, in it died and in it rose again. Not for himself was it necessary to do this that the Father might love him. Therefore doth my Father love me because I lay down my life *for the sheep*. He was delivered for *our* offences and raised again for *our* justification. He took fellowship with the race in flesh and blood and the penalty of death. So it was "he tasted death for every man;" so it was "he made propitiation not for our sins only, but for the sins of the whole world." He is available, therefore, for the sin of the world. To as many as receive him, even to them who believe on his name, he gives the right to become the sons of God. He gives them fellowship with himself in his Spirit—which they that believe on Him do receive. Union with himself means fellowship with him in his post-mortem life. Scripture here is emphatic: God hath given unto us eternal life, and this life is in his Son; he that hath the Son hath life. Ah! Christ is *our* life. Because he lives the believer lived. Christ can die—come under penalty—no more. Neither can the Christian: for him death is not penal, but the door of heaven.

Is it not plain now—how it is that resurrection consummates the forgiveness of sin—the taking away of sin. Life eternal is favor with God; it is the negation of condemnation. Life is inclusive of the taking away of sins. Mortality, liability to death, sins therefore, are swallowed up of life. Arminianism is short-sighted; it does not see the larger category—life. Nor does it see that the righteousness which earned the life is ours by imputation, since the life itself is ours.

And so the New Testament discourses largely of life. Life there is a very different thing from the life which some theolo-

gians say is necessary to the exercise of faith. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye *might have life* through his name." Jno. xx. 31. To the Pharisees Jesus said: Ye will not come unto me *that ye may have life*. "The promise of life which is in Christ Jesus." 2 Tim. i. 1. "When Christ who is our life shall appear." Col. iii. 4.

Christ Jesus atoned for our sins by death, but had he never survived death, there had been no eternal life for us:—no forgiveness of sin.

Current Biblical Thought.

A series of articles that have lately appeared in *The Monist* invite attention, both on account of their inherent interest and on account of their containing one of the last contributions to the discussion of the trustworthiness of the Old Testament narrative made by the lamented Dr. WILLIAM HENRY GREEN. The series opens in the number of *The Monist* for October, 1899, with a paper by Prof. C. H. CORNILL, of Breslau, the object of which is to commend "The Polychrome Bible" to the public. Prof. CORNILL argues that it is only by the analysis which it is the object of that publication to exhibit, that the Old Testament is relieved from a multitude of absurdities in its historical statements; and he makes it his business to draw out a number of these absurdities in detailed illustration of his thesis. The same number contains also a paper by Dr. GREEN, bearing the same title, in which he expresses his own judgment on the analysis attempted in the "Polychrome Bible," and patiently, as was his wont, goes over the instances of the difficulties in the text as it now stands adduced by Prof. CORNILL, pointing out how largely these difficulties are created by the critic, and disappear if the narrative is read sympathetically from the point of view of its author, or compiler. To this is added yet a third article by the editor of the journal, Dr. PAUL CARUS, under the general title of *The Bible*, in which, from his own point of view of monistic atheism, which denies the existence of a personal God to reveal himself, and therefore, necessarily, the whole conception of a divine factor in the Bible, he endeavors to discredit the Bible as from God, and to present it as only "the dossier of the

religious evolution of the people of Israel." In the next number of the journal (January, 1900), in lieu of the extended criticism from Dr. GREEN on this last mentioned article which he had sought in vain, the editor publishes a letter from Dr. GREEN in which he expresses his conviction that the difference between them turns on points too fundamental to render a discussion between them on the Bible fruitful; they disagree on the question of the very existence of a personal God to inspire a Bible: "Your philosophy," says Dr. GREEN to the editor, "is unintelligible to me"—your very conception of God as what you call the "norm of existence" is to me a meaningless abstraction. But Dr. GREEN proceeds to give a brief statement of his own positive faith and of its reasonableness, which is very interesting indeed. In the April number of the journal, the series is closed by a paper by Prof. CORNILL, meeting the criticisms passed by Dr. GREEN on his former article. It is called *The New Bible and the Old*, and proclaims that, to the critics, their work is a labor of piety which seeks the honor of God, and the Bible is "a document of religious history, the collection of the records of God's revelation to humanity, which they honestly strive to understand, and to understand further simply as historical religious records." There are phrases here that Dr. CARUS could not properly use. But in what does the conception that is presented of the Bible—a book written, says Prof. CORNILL, "by men for God"—differ from that presented by Dr. CARUS? A touching feature of this article (which is dated November, 1899,) is a short postscript dated February 17, 1900, noting the death meanwhile of Dr. GREEN, and speaking in a manner that does

credit to Prof. CORNILL's heart. "With heartfelt sorrow," he says, "I lay a wreath on his new-made grave: for he battled manfully for a conviction that was sacred to him, that is sacred to many millions, and will remain so for a long time to come. Not that which a man has done constitutes his worth before God, but that which he has designed to do and the manner in which he has done it. And Prof. GREEN's endeavor was pure and his deed stainless." It is qualified praise: it does not put the emphasis where Dr. GREEN would have wished it put: but it is, at least, a recognition of the spirit that informed all of Dr. GREEN's work. In that "long time to come," into which Prof. CORNILL's words carry forward our thought, Prof. CORNILL's destructive work will have been forgotten, and doubtless Dr. GREEN's defensive work, too; but the things Dr. GREEN has been contending for will still hold the minds and hearts of God's servants, while those that Prof. CORNILL is striving for will be looked back upon as only other examples of "the curiosities of literature," and the vagaries of half-belief. It is so that Dr. GREEN would have it. The future is in the hands of positive faith, whatever clouds may seem to gather around the present. That, the course of past history demonstrates. Strive as we may, it is not for the ages, but for our own age, that each of us struggles: the ages to come remain in the hands of the "King of the Ages," who alone shall rule through the ages of the ages.

B. B. W.

We have had occasion in an earlier number to call attention to a series of articles by Prof. D.

Unity of Isaiah. S. MARGOLIOUTH of Oxford, now appearing in *The Expositor* under the general heading *Lines of Defence of the Biblical Revelation*; and although

they had been sneered at by a scholar of the newer school, we venture to do so again. In the April number Prof. MARGOLIOUTH begins a series headed *Unity against Plurality*; and the first of the series is on Isaiah. His discussion is negative in that he criticises the modern criticism of Isaiah; and positive in that he advances some new arguments in favor of the traditional view. It is to the former part that we would call attention to here. It is not so long since we heard merely of a "second Isaiah" and wondered who he might be. Now, however, there is a third, and a fourth, and indeed our book of Isaiah has become but a patchwork of fragments dating all the way from the death-year of King Uzziah to beyond the conquest by Alexander the Great. In this progressive dissection Prof. MARGOLIOUTH finds weakness. If the first bisection of Isaiah gave us two units, each complete in itself, then there could have been no original unity of plan in the work as a whole; but if this bisection leads, as has been found to be the case, to endless dissection, the conclusion is that the book was originally an organized whole.

The external evidence is all in favor of the unity of Isaiah; tradition, both Christian and Jewish, manuscripts and versions give no trace of the different strata which critics have recently, on internal evidence, pointed out to us. None of the prophetic books is anonymous, nor are the writings of one prophet incorporated with those of another. If little Obadiah is kept separate, why should the author or authors of the more glorious sections of Isaiah be entirely lost to memory? This is a common-sense argument and one of considerable weight; but one that is generally disregarded by critics on the other side. Two pieces of external evidence, however, are given in favor of the division of Isaiah; and these Prof.

MARGOLIOUTH easily pulls to pieces. The first is a quotation from the Midrash Rabbah, stating that Rabbi Simon said that verses 19 and 20 of Isaiah viii. were really by Hosea's father, but incorporated with Isaiah for fear lest they should get lost. The Midrash Rabbah was committed to writing about 1000 A. D. Rabbi Simon flourished about 250 A. D. Then this statement of his must have been transmitted orally 750 years. A large assumption! If, however, Rabbi Simon did say this, where did he get his information? Either he discovered it himself or it came to him through oral tradition for another 1000 years. If he discovered it himself, and Prof. MARGOLIOUTH thinks he can prove he did, his statement is of no value whatever; and if not, if there is even a spark of historical truth in this story, what is to be thought of the scholarship that holds to such evidence as this, and refuses to allow the testimony of *all* the Rabbis to the Isaianic authorship of Isaiah xl.-lxvi. even to be brought into court? The other piece of external evidence is that the book of Isaiah in the Hebrew canon seems to have stood after Jeremiah and Ezekiel, this position probably reflecting the belief that in its present form it belonged to a later date than these two. This is based on the order in the tract Baba Bathra, belonging to about the seventh century A. D. But after this, in the tenth and fourteenth centuries, the order was, Isaiah, Jeremiah, Ezekiel; and before this in the time of Melito, Isaiah stood first, in this agreeing with the Syriac and Armenian versions; and in the LXX. the order is, minor prophets, Isaiah, Jeremiah, Ezekiel. If, then, this statement of the Talmud, on which this argument is based, be true, what a vindication it is of the Talmud as a source of history. Authors centuries before went wrong, and authors many centuries

later went wrong; but the accurate and critical Talmud retains the truth. "Unfortunately, when a conservative critic proceeds to quote the evidence of the Talmud for the unity of Isaiah, he is certain to be told that it is grossly uncritical to cite such an authority." Of course, these arguments are not used as mainstays for the division of Isaiah, but the fact that they are used at all shows one of two things: either their author lacks in cool critical judgment, or he has an inordinate desire to accumulate arguments in favor of his own position—and perhaps the two are one.

"The student of the Old Testament is so accustomed to the story of the scrupulous care with which the Scribes guarded the Sacred Text, counting even its letters, that it comes as a shock to him to be told that, according to Jewish tradition, he has before him in eighteen places of his Hebrew Bible not the original text, but a text altered by the Scribes!" This is the charge that the Rev. W. EMERY BARNES, D. D., sets himself to examine in *The Journal of Theological Studies* for April, 1900. BUXTORF long ago denied the charge; and his explanation has been accepted even to our own day; GINSBURG, however, and to a lesser degree BUHL, have reaffirmed it, and Mr. BARNES thinks that it is time for a critical examination of the evidence for and against. This he gives in the paper before us. He first marshals the evidence; that of the Midrashim or homiletic commentaries on the books of the Old Testament, that of the Masoretic works, dealing with the text of the Old Testament, and that of the Hebrew commentators; then comparing the testimony in a number of tables, he shows that these witnesses differ as to the number of

**"Tikkun
Sopherim"
Or Scribal
Corrections.**

passages affected, as to the identity of these passages, and as to the nature of the change charged to the Scribes. Still further it appears that the tradition is a favorite element in the Midrashim, that it has a very uncertain hold on the Masorah and that in the days of the early commentators it was not regarded as binding, for ABEN EZRA sets it aside altogether. This would seem to denote that this tradition has reference to exegesis rather than the text, and with this before him Mr. BARNES examines first the terms used by the oldest authorities in rendering the tradition, and secondly the evidence alleged for each case of correction. In the oldest authorities but two terms are found: "the scripture has employed euphemism" and "scribes' correction." The first of these has nothing to say of a change of the text, the second is ambiguous. Two views were taken of the expression "scribes correction." BEN ASHER and the printed Masorah seem to regard it as a *viva voce* modification of scriptural language for homiletic purposes; others regarded it as a change of mind on the part of the writers of scripture; that is, they recoiled from putting into writing a thought which some readers would suspect. In neither of these cases, it will be seen, does "scribes' correction" relate to a change of text.

Turning, then, to the evidence in the individual cases, the result is about the same. There is little or no evidence in favor of the supposed original readings. Many of them are best explained as flights of homiletic fancy, and to these commentators (Midrashim) must be traced the whole tradition. Later writers misunderstood the purpose of this list of passages and it was placed in the Masorah, where it has remained ever since and the effects of the mistake are with us to-day.

A series of articles that promises to be of interest to students of the Bible and Archaeology was begun in the January number of the *Revue Biblique*. The wandering in the wilderness is the subject, and the author is R. P. LAGRANGE. M. LAGRANGE, one of the greatest living archaeologists, has made a careful study of the subject both from the literary and geographical standpoints; and he now proposes to show that what have been regarded as contradictions in the Biblical narrative are when rightly understood harmonious. M. LAGRANGE sees documents in the Pentateuch, but no discrepancies. Even such famous difficulties as the place of Aaron's death (Num. 33: 38, Dt. 10: 6), he thinks may be readily solved if we regard the different narratives as coming from different writers with slightly different standpoints. We wish M. LAGRANGE success in his undertaking; but at the present stage of criticism, contradictions between the documents is a necessary part of the divisive hypothesis—if not in the account of the exodus, at least elsewhere.

One of the puzzles of Archaeology at present is the Hittite writing.

Efforts have been made at deciphering it, but so far not much progress has been registered. We know just enough to whet our appetite. They were a great and a civilized people whose influence reached from the Nile to the Euphrates. Those who are interested in them will find a short account of what we know of them and what efforts have been made at deciphering their inscriptions, in the *Homiletic Review* for February, 1900.

KERR D. MACMILLAN.

Books and Pamphlets.

STUDIES IN THE FOUR GOSPELS. By
Prof. William G. Moorehead, D.
D. Philadelphia: The Westminster Press. 1900. 12mo., pp. 230.

One of the "Westminster Handbooks" series, which is particularly good and serviceable. Very readable, and has much instructive matter massed together. Non-technical and within the capacity of all intelligent Bible students. As the title indicates, it is not intended to be an exhaustive introduction to the study of the Gospels, but it contains the gist of isagogical matter relating to them, very well stated, so as to be helpful and illuminating. It shows the individual characteristics of the Four Witnesses quite lucidly; and, determining the prime theme of each evangelist, shows how everything in his record is made to converge upon that. At some points bears evidence of a not perfectly digested compilation of notes historical and exegetical. The analyses presented are workable, but not as carefully prepared as they might have been. Perhaps it was best to leave the student something to do which he can and ought to do under the guidance given.

We would recommend all our ministers, who have not the more elaborate works of Ebrard, Westcott and others, to get and master this. Why should they not also induce their intelligent members, their Sabbath School teachers any way, to get and study it? The author is much to our liking in his masterly orthodoxy. Shows that a man may be scholarly and yet retain his judgment unimpaired!

D. J. B.

ST. PAUL'S EPISTLE TO THE ROMANS.
A Practical Exposition. By
Charles Gore, M. A., D. D. Vol.
II. (Chapters IX.-XVI.) 12mo.,
pp. 241. New York: Charles
Scribner's Sons. \$1.50.

This is neither a commentary nor a series of homilies. The author handles the epistle in a reverent scholarly manner, but his treatment is rather of the free (and easy) expository character, like G. A. Smith's "Minor Prophets," agreeable reading full of suggestive thought.

In chapters IX.-XI. the "dialogue system," used in vol. I., appears again, in which arguments are brought forward in answer to a supposed Jewish objector. These chapters "safeguard human responsibility under the rich and unmerited conditions of Divine privilege." Election is "not individual, but national;" "not to eternal salvation, but to spiritual service in this world."

A judicious statement of the meanings of the word "Faith," and a discriminating study of the word "Conscience," are found in some otherwise dangerous "Appended Notes."

Any one who has read "Lux Mundi" will not need to be warned against Canon Gore's views on the Fall and Evolution, Original Sin, Hell, the Atonement and Calvinism.

CHARLES GHISELIN.

THE SOCIAL MEANING OF MODERN
RELIGIOUS MOVEMENTS IN ENGLAND; being the Ely Lectures for
1899. By *Thomas C. Hall, D.*
D. 12mo., pp. 283. New York:
Charles Scribner's Sons. \$1.50.

This book keeps up the interest from start to finish. The author has

read widely, thoroughly digested his material, gotten a strong grasp of the significance of events, and gives a clear, orderly and comprehensive setting forth of his facts and the principles they embody.

The religious awakening that began in the first half of the 18th century and continued for about 130 years is traced through its four phases; its influence on the social development of the English people is shown; and its essence is found not in its doctrines, ritual, leaders, that separated rather than united the different phases, but in the ideal social salvation common to all. Wesley, Wilberforce, Arnold of Rugby and Cardinal Newman all sought personal and social righteousness.

The treatment of Methodism and Evangelicalism is fuller and more satisfactory than that of the Broad Church and Tractarian movements.

The book will be helpful to ministers in broadening their views of the relation of the church to society, and showing how the development of social life is "the advance of God's self-revelation to men."

CHARLES GHISELIN.

THE SPIRIT AND THE INCARNATION;

In the Light of Scripture, Science and Practical Need. By *the Rev. W. L. Walker*, Lawrence-kirk, Scotland. Edingburgh: T. & T. Clark. 1899. Pp. 388.

The author of this book is a Congregational minister in Scotland. In the Preface he tells us how the book came to be written, as the result of the author's efforts to recover the faith in some of the eternal realities of divine truth which had slipped from his grasp. He regards his work as an independent study based on the Scriptures, and it is a good specimen of Biblical Theology so far as its method is concerned.

The general theme is to point out

the relations of the Holy Spirit to the Incarnate Son of God and to God himself. The treatment of this theme is in four parts. The first is Biblical, the second is Explanatory, the third is The Person of Christ and the Incarnation, and the fourth is Practical.

The main part of the discussion lies in the second and third parts. This discussion takes quite a wide range, and reveals to a certain extent the author's theological views on many points. In many respects it reminds one of Principal Simon's book on "Reconciliation by Incarnation," and together they may be taken as an exhibit of the newer views upon these vital themes which prevail in the British Congregational Churches. The views are much more advanced than those of Dr. Dale, who is really to be regarded by contrast with them as quite a conservative in theology.

The book is well worth careful reading and study, and while we may not agree with much that it contains, yet its perusal will be stimulating and helpful.

FRANCIS R. BEATTIE.

THE WORLD AND THE INDIVIDUAL:

The First Series of the Gifford Lectures at the University of Aberdeen. By *Josiah Royce, Ph. D.*, Professor of the History of Philosophy in Harvard University. New York: The MacMillan Company. 1900. Pp. 588. Price \$3.00.

This handsome volume contains the first series of the Gifford Lectures, which were delivered at Aberdeen last year, by the distinguished professor of philosophy in Harvard. The book has special interest, not only because of its real merit, but because it is the first of the Gifford Lectures to be delivered by an American. Even a cursory glance at it justifies the conclusion that it will have favorable comparison with any of its predeces-

sors, delivered at any of the four Scottish Universities during recent years.

The great theme is exceedingly profound, and its treatment by Professor Royce is intensely philosophical. He is nothing if not an abstract thinker, as has been plainly shown by his *The Religious Aspect of Philosophy* and *The Conception of God*. He deals, in the book before us, with the philosophy of real being, and of how personality and freedom are to have a proper place given to them in the theory accepted.

Through ten compact lectures and five considerable notes at the close of the book the discussion is pursued. The four historic types of theory in

regard to the nature of reality are expounded critically with much acuteness and ability. Thus realism, mysticism, pantheism, and idealism are constantly before the reader in contrast with each other. The preference of our author is for a certain type of idealism, which is, he thinks, much more profound than realism or mysticism, and which, though almost monistic, is supposed to avoid the monism of pantheism, by leaving a place for personality and freedom in the individual, whether the individual be God or man. The philosophical ability of the book we very greatly admire, but with many of its opinions we can hardly agree.

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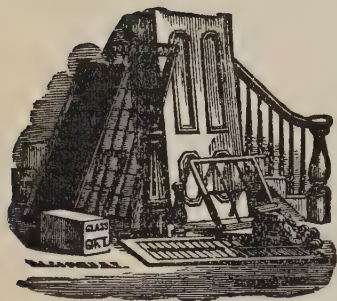
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No man who cares for scholarship and knows it when he sees it can look on this *Review* otherwise than as a credit to the American Church in the court of the world's scholarship, and a periodical of highest value to the studious Presbyterian clergyman.—*The Occident* (San Francisco).

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The Bible Student



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CONTINUING

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Number 2.

Two schools of theology have been for some years contending for

Two Types of Theology.

the supremacy, variously styled, the Old and the New, the Traditional and the Modern, the Conservative and the Progressive. The contest is in some important respects different from any which the history of doctrine records. The student of ecclesiastical history is familiar with the doctrinal controversies which form the staple of its contents; he is struck with their sharply defined statements so precise and distinct, he is impressed with their narrow limitations, each emphasizing in most instances a single issue, and that issue defined with the microscopic clearness of a minute cameo. In this latest controversy there is nothing whatever of that distinctness which makes the old controversies so clear and simple, and which renders alignment *pro* or *con* as easy as the discrimination of day from night; on the contrary, there has been a vagueness and indefiniteness which has been at times oppressive, and which for a long period was as helpful to the advocates of the New as it was embarrassing to the defenders of the Old. The

programme of the former seemed for the most part to be a wholesale fault-finding with past and present doctrinal systems, lightened with large promises and vague prophecies of much improvement; its dominant note was discontent, and every dissatisfied soul by virtue of simple unrest felt drawn to a party whose voice was protest, whose mission was reform, and whose weapon was criticism. As the discontented and the dissatisfied are ever a great multitude, this new school speedily secured a large following; its discussions found ready readers, its periodicals enlisted at once strong support, and writers sprang up on every hand with objections to formulate and theories to advance. Every such writer, whatever his views, was enrolled as a member of the school, and his voice swelled the chorus of criticism, while his influence added to the prevalent unrest which it emphasized and illustrated. This feeling of unrest was aggravated and an impression of great strength enhanced by the fact that the new party found its recruits and representatives in all churches, and sometimes among men not marked by extreme reserve nor restrained by excessive

modesty. The secular press, moreover, furnished another fostering influence in its extreme readiness to recognize the ability, applaud the independence and exploit the views of each addition to the swelling ranks of the Progressives. The surest and shortest way to wide notoriety was a vigorous attack on conservative doctrine; occasionally a man who had labored long without any special recognition of remarkable ability would spring Minerva-like into full-fledged fame by a single sensational address, heralded far and wide by papers ever eager for something startling.

Under such favoring auspices it is not at all strange that what is known as the New Theology should gather a large following and gather it rapidly.

But while mere discontent may easily collect an army, some bond

A Second more definite is
Stage. needed to hold it.

After a while comes inevitably the period of the positive and constructive as opposed to the negative and destructive, when promise and prophecy must be followed by something of the nature of fulfillment. Men will not always be satisfied with mere criticism of past systems; they sooner or later demand the construction and formulation of the better things so confidently promised, and then comes a crisis for the newer school in its effort to satisfy the discontent it has invoked and fostered.

The New Theology gives evidence of entering at last upon this inevitable stage, and it is altogether likely that a reaction will set in which will reveal the fact that the new school is not so strong as it has seemed to be.

Just in proportion as it becomes definite must it become difficult. So long as it was concerned exclusively

with signalizing the defects of the Conservative school, its task was welcome and easy; the profession of censor and critic seems to require no preparation, and there is always in it a plenty of room from bottom to top. Whenever the New School undertakes to show the better way, it assumes an office much more difficult; it is put immediately on the defensive. In all such campaigns the defense is much harder than the attack. The more definite it grows, the greater the occasion for differences among its own adherents; for men inside its ranks, and outside, will put to its performances the same tests that it has so diligently taught them to put to those of the school it has been attacking. Conservative critics have longed for this crisis in the New Theology's development, because they have been confident that then the emptiness of many high claims and the injustice of many severe charges would be relentlessly revealed.

From the beginning of the movement persons versed in theological science have found small satisfaction in the discussions put forth by the modern party. Its leaders were often men of decided gifts, particularly in the matter of style; often of fine poetic sensibility, fertile in suggestion, writing with brilliance, picturesque, imaginative, and withal very attractive. To a thoughtful, analytic mind there was something in their discussions suggestive of wide views from lofty heights, tantalizing beyond measure in the fugitive glimpses one catches of prospects beautiful beyond compare, but shrouded in mist and clouds which continually shift but never lift.

With scarcely an exception, the representative writers showed slight acquaintance with systematic theol-

ogy; their charges were ill founded, their statements of its character were caricatures, their readjustments of its doctrines were ill-considered and hasty, their positions were illogical, the whole trend of their thinking fragmentary. They would take some extreme position, defend it with much acuteness and no little brightness, with apparently no appreciation of its logical consequences in various directions; in a hasty attempt to resolve some difficulty which had assumed exaggerated importance in his limited view, a writer would eagerly propose and ardently defend some ill-considered adjustment, which would create a number of unforeseen objections, each one more serious than that which he was seeking to remove.

For a long period the New Theology used so uniformly and in so non-committal a way the terminology of the Old, that many failed to see any decided divergence between the two. The great fundamental doctrines seemed still to hold honored place; the Atonement was referred to and assumed in the discussions, the Incarnation received special emphasis, belief in Inspiration was incessantly asserted, and Christ was continually exalted. Indeed, the New school confidently claimed to free the great cardinal doctrines of our faith from much misconception, to explain them more intelligently, and to establish them more firmly than ever the Old Theology had done. The reading public generally gave generous welcome to these claims and looked trustfully for their justification, and in the meantime wondered at the opposition made in Conservative quarters to the new movement.

But all the while it was perfectly plain to any one moderately familiar with theological thought that these writers were using the old terms in an entirely new sense; that the In-

carnation in their discussions was a very different thing from the doctrine so named in Traditional Theology, that Atonement as referred to by them was something Paul never dreamed of, and that the old doctrine of Inspiration had carried absolutely nothing of itself into the new camp save its name. But it required a knowledge of the whole field of theology to recognize this, so long as the advocates of the New school continued their ambiguous use of traditional terms. Hence adverse critics were compelled to bide their time and await the period when the real divergence should become sufficiently unreserved and pronounced to lay aside the shield of its ambiguity and do battle under its own banner.

To one who has kept in touch with the discussion from the beginning, a change in tone is gradually making itself evident. The advocates of reform are beginning to speak with less reserve and with more definiteness; in one decisive particular, at least, this tendency is sufficiently pronounced to be readily recognized.

In the earlier stages of the controversy the Progressive Theology claimed a distinctively biblical basis, **Change of Tone And Character.** and charged upon Conservative Orthodoxy that it perverted the Scriptures; the Progressives instituted a sharp contrast between Systematic Theology and Biblical Theology, the latter being preëminently the type for which they contended, and which they claimed to represent and to illustrate. At the same time, it was noticeable that they exhausted their discussion in an emphasis of what they termed the biblical spirit, adducing no express Scripture either to sustain their charge or support their claim. They condemned the marshalling of texts as being merely mechanical and ut-

terly untrustworthy. It was inevitable, however, that sooner or later there must be some appeal to explicit Scripture to establish their contention. Conservative critics were all the while constantly asserting that there was no Scripture warrant for their assumptions, no biblical support for their charges. On the contrary, such critics have charged most unequivocally that the progressive school was really undermining the authority of the Scriptures, and that such would be recognized to be the effect of their discussions so soon as time should reveal their real nature and tendency. The representatives of the traditional theology have from the very beginning of the controversy felt fully persuaded that the time must come when this new party would be compelled to abandon its claim to a preëminently biblical basis and reveal its true attitude towards the Scriptures. There are already indications that this time is at hand. It is evident in two directions:

1. There is a noticeable lack of emphasis placed now on the biblical spirit. Ten years ago this claim was constant and insistent. In the latest works, very much less stress is laid upon it, there is very generally silence on the subject. This silence is very marked, and it is in itself exceedingly significant.

2. Coincident with this silence there is the fact that the most recent writers are so defining theology in character, sources, method and sphere as to leave the Bible absolutely out of view, so far as any determinative influence is concerned. Conservative Orthodoxy divided theology into Natural and Revealed, making the latter the decisive element; the former being subsidiary and subordinate, its deductions corroborative chiefly, and its conclusions always subject to the correction of Revealed Theology. In the New

Theology it is becoming increasingly evident that this decisive relation is reversed. *Practically all Theology is natural*; there is really no Revealed Theology in the traditional sense of the term.

In one of the latest works this position is made perfectly clear. The

An Instance In Point.

author states that the true function of theology is "so to interpret the facts which science discloses as to afford a rational basis for the religious instinct. This function is twofold, or at least may be viewed under two aspects, as the providing of a rational basis for the religious instinct, and as giving a spiritual interpretation to the facts which science discloses." A little later we read: "Here, then, are the two principal sources of theology. Man finds himself endowed with an instinct of reverence and worship, an intimation of a higher power; he finds himself in a world of light and shade, of forces and facts. He tries to find and state the reasons for exercising his religious nature; the result is a theology. He attempts to account for the world about him; the result is a theology. The complete theology would be the one which should combine the two parts into one, and provide a system of thought which should be in one a basis for religion and an explanation of life." Finally, we are told, "From the very nature of the case, theology can never be cast into permanent shape. It must change as the science of the time changes, and still more as the nature of man becomes more thoroughly understood."

The first inquiry suggested by the foregoing would be, What of the Bible? The only answer we can give at this time is, that according to the scheme presented, the Bible is placed in the category of the Subjec-

tive along with the religious instinct; *as an objective authority, a court of last appeal*, it does not figure at all. To explain how this result is reached would require much space; the process is immaterial here, the conclusion is all we need consider, and that conclusion will be seen to be inevitable if one will but carefully read and ponder the sentences quoted. Most certainly an inspired authoritative revelation can play no part at all in a theology so defined and derived.

We give the preceding as illustration of the change of tone in the discussion. It is perfectly patent that no

Result Reached. man writing in such strain could claim a distinctively biblical basis for his views; the claim would be too preposterous upon its very face. Yet we venture the assertion that such views are simply the logical, the natural, the inevitable outcome of the positions advanced and maintained from the very start, disguised oftentimes by orthodox terms and asserting strenuously a belief in divine inspiration.

Those who will read the discussions that are now flooding the press will recognize the fact that theology according to the Progressive School stands in every respect upon exactly the same footing with metaphysics or chemistry, its study is to be pursued for the same ends and in the same way; that so far as any authoritative guide or reliable source is concerned, it is precisely on a par with them. The appeal is simply and solely to the individual intellect and conscience as engaged with the facts within and without, and no man's theology can claim sanction any more divine than his physics or his geology.

The more clearly this is seen, the more evident will it be that we have

come to the parting of the ways, and those who believe in theology as distinguished from philosophy, any revealed will of God as objective authority to the conscience and divine guide for the problems of life, divine comfort for its sorrows, divine assurance for its destiny—all such will be compelled to withdraw from the leadings of this new school and return to the sure word of prophecy as unto a light that shineth in a dark place.
S. M. S.

* *
* *

It is well known to readers of the Old Testament that an ambiguity occasionally arises as

The Idea God As Commonly Expressed by The Hebrews. to the meaning of the sacred writers by reason of their customary use of the

plural form of the word for god, even when they refer to the one living and true God. The revisers felt this difficulty, for example in Gen. iii. 5; xxxi. 53; 1 Sam. xxviii. 13; Ps. viii. 5; and they indicated the alternate rendering on the margin. A disquieting thought has occasionally troubled devout students of the Scriptures on first becoming aware of this phenomenon. It has seemed to them as though their lofty conceptions of the religion of ancient Israel which they have heretofore entertained were perhaps mistaken; as though a trace of polytheism possibly marred the sacred record even in the holy name of God; as though perchance the ancient Hebrews thought of God as comprehending a pantheon, as though they were establishing a new and noble doctrine by merely blending the great gods of heathenism into one God and assigning to him in his own person the attributes and offices which belonged to each of the many pagan deities severally. Hebrew thought, however, as em-

**The Plural
Expressed God's
Exaltation.**

bodied in this plural word for God was uncontaminated by idolatry. The doctrine of the unity of God was secure. The use of the plural was intended to emphasize another important truth. It gave expression to their sense of Gods' exaltation. Grammarians have wisely denominated this idiom the plural of majesty.

A few considerations make plain the correctness of this interpretation.

**The Plural
Used by the
Canaanites Be-
fore the Hebrew
Occupation.**

In the first place, this usage of the plural was not confined to the Hebrews. Before the conquest of Canaan by the Israelites, the occupants of the country were frequently and for a considerable time subject to Egypt. As is well known, many letters exist which were written by the governors of these subject communities to Pharaoh. The Egyptian king is addressed in most laudatory terms. He is constantly hailed as god and sun-god. It is now known that in not a few instances, amidst epithets in the singular number, and interchanged with the singular "god" which is used in corresponding epistolary invocations, the plural number "gods" is employed. The one Pharaoh is called "my gods" or "my god" indifferently. It is conceivable, but not certain, that the writers of these epistles meant that Pharaoh was to them the embodiment of all the gods. The several gods of the pantheon divided among themselves the powers of divinity. It was only as these heathen deities were combined, that the true fulness of God was attained. Who introduced this use of the plural? On whose language did this idiom first impress its stamp? The earliest positive trace of the usage thus far dis-

covered is in the aforementioned tablets from Tell el-Amarna. The usage was current among the inhabitants of Canaan at the latest before their conquest by the Israelites. The theory now gaining favor, and supported by an array of philological evidence, is that the Hebrew emigrants did not bring their dialect from Ur of the Chaldees, but acquired its distinguishing peculiarities in Canaan. If this theory proves true in every respect, the Hebrews in adopting the language of the country acquired a grammatical device which had long been in vogue. As far as available evidence goes, they did not bring this device with them from Babylonia. It appears to have been pre-Hebrew. It may have been originally tainted by a heathen conception, which, however, as already intimated, is unproven; but even on this assumption, the form had become established as an expression of completeness and eminence, when it was borrowed ready-made by the Hebrews. Indeed, there is reason to believe that at the time of its adoption by the Hebrews the form was already free from possible polytheistic recollection, and had come simply to denote exaltation and plenitude; for this explanation accounts best for the pluralization of the name of the goddess Ashtoreth by the ancient Canaanites (Gen. xiv. 5). "Ashtoreths of the two horns," as the name of the town signifies, denotes a single deity who was worshiped at the place; and the plural can scarcely indicate the embodiment of several Ashtoreths in one, but rather the fulness of Ashtoreth's attribute. This local name casts doubt upon a polytheistic origin of the idiomatic use of the plural.

In the second place, the usage of the plural was not restricted by the

**The Plural
Used Similarly
In Other Words.**

Hebrews to religious words. This fact measurably corroborates the indication observed in the name Ashteroth-karnaim. At any rate, whatever the ultimate origin of the idiom, there was no trace of polytheism in its use by the Hebrews. The word "master" is usually found in the plural in the Old Testament. It is necessarily rendered by the singular in translating into English, but in the original Hebrew it is plural in the following passages, and in all similar ones: for example, when a servant is addressed, Thy master, Gen. xxiv. 51; when the owner of a slave or lord of a subject is spoken of, Joseph's master, Gen. xxxix. 29, His master, xxiv. 9; xl. 1; 2 Sam. xi. 9; when servants or subjects speak of their common lord, Our master, 1 Sam. xxv. 14; 1 Kings i. 11. Likewise in addressing God as lord, the worshiper used the plural form. A theory framed to account for the use of the plural in reference to the one God must account for the use of the plural in reference to a single master; and the theory that accounts for both cases is not the assumption of a polytheistic origin, but an expression of respect. The plural gives utterance to the sense of awe; and, as in the case of a few other nouns, as that for loving kindness, expressed the plenitude of the attribute, the fulness and richness of the quality denoted by the word, God in the magnitude and completeness of divinity, and master in the possession of absolute authority.

J. D. D.

* *

Solomon probably did not have guesses in mind, when he remarked that there was nothing new under the sun. For if there is

**Did Priscilla
Write Hebrews?**

anything the men of this generation are good at it is guessing, and we are compelled to concede a degree of novelty to some of these guesses. HARNACK, the erudite historian, the deeply versed patristic scholar, the great authority in Christian Archeology, has titillated the olfactory nerves of the biblical scholarly world that is always on the scent for something to sneeze over, by one of these original guesses. He surmises and then argues that Priscilla was at least the principal author of the Epistle to the Hebrews. She may have been assisted by Aquila, but was probably more competent than he. He has presented eight arguments in defense of this conjecture which will be found outlined elsewhere in this number. They will be useful matter for reflection, as showing the kind of reasoning that scholars, even such as HARNACK, will sometimes employ to establish a conjecture. That this is a rather extreme case, however, we readily concede. We are not so misogynistic as to have any objection to a woman's having written a part of the inspired Scriptures; we always had a high degree of admiration for Priscilla; we know no good reason why she was not as competent to write Hebrews as Apollos was; but, unless Dr. HARNACK can sustain his suggestion with more positive reasoning, we think he had best have relegated the whole thing to the fly-leaves of the mustiest tome on his bookshelves, there to remain undisturbed till the resurrection, which is the earliest date at which we can hope to settle the authorship of Hebrews.

Probably all our readers are familiar, from the *May Century*, or *The Literary Digest*, with Ignorance Of the Bible. Dr. THWING's investigations in the matter of ignorance of the Bible. The results are interesting. We question

whether he has set forth all the causes, or even the main one. Lack of vital godliness is perhaps the main cause as well as an effect. Preachers are largely to blame; one class for preaching almost exclusively from fragmentary texts, another class for preaching what some are pleased to call a modern gospel—which means anything but the old and supposedly threadbare Bible; all or nearly all, again, for not stirring up the people to study the Bible. The inefficient Sabbath school with its lesson leaves and incompetent teachers is a potent cause. The shallowness and forgetfulness, begotten by the class of literature so freely indulged in is another. DE QUINCEY puts down reading the epitaphs on tombstones as an antimnemonic. Probably trashy novels and newspapers are quite as much so. Perhaps the popular conception of the results of modern Biblical investigations has something to do with it. It is not to be forgotten that most of these young people examined by Dr. THWING were from New England, where several of the above causes have the most powerful play.

In view of this ignorance that we are compelled to admit the prevalence of, we are obliged to feel apprehension at the popularity of such books as TRINE'S. With attractive titles, light, agreeable style, specious reasoning, a show of high and generous purpose, a display of profound reverence for "the Christ Jesus" and his teachings, and claiming to set forth the true "spiritual" meaning of these, many will be ensnared who, with a profounder knowledge of all of Christ's teachings, would escape the trap so skilfully set for them by this unitarian, Fichtean teacher of a queer but certainly seductive pantheistic mysticism. Even evangelical religious papers have

commended these books extravagantly as aids to piety—piety, indeed, but naturalistic, evolutionary piety with no atonement in it, if that can be called piety. If our preachers don't keep up with such books, so as to be able to preach the positive truth that will be the antidote in each case, they need not be surprised at the gradual loosening of the hold the Church has upon the people. The poison is subtle and all the more dangerous.

Elsewhere we have taken exception briefly to the tone, the *timbre* if you please, of Prof. RHEES' *Study of the Life of Jesus of Nazareth*. We have been impressed while reading this work with a growing conviction that doubting has become a fine art, in which a man can acquire proficiency not only in doubting himself but in teaching others to doubt. The delicate, mild, natural, easy manner in which a doubt can be insinuated by the word chosen, the turn of a phrase, a question, a suggestion, or otherwise, is admirable as a study in art. The reader is doubting before he even suspects that he is. Why, it would make the old skeptics, BOLINGBROKE, HUME, PAINE and company, turn green with envy to see how the thing is done now. It is like comparing present day surgery with the bungling in their day. With some of the anesthetics and other devices he is so familiar with the skilful negative critic can quickly remove all of a man's faith and the subject never know it till he wakes up and finds his faith gone, and then he boasts, like the fox in the fable, that he is glad of it. And many evidently have the idea that this doubting is the same as maintaining a judicial attitude! This is a dangerous mistake, as any one will see by pausing to reflect a moment.

Trine's
"Life Books."

For a fair sample of this thing, we ask the reader to analyze qualitatively the contents

A Specimen of The Art. of the following part of a compound sentence found on page 238 of the book

named: "such a theological development as the pharisaic doctrine of the resurrection he [Jesus] unhesitatingly adopted because he saw that it was based on the ultimate significance of the soul's fellowship with God (Mark xiii. 24-27)." That sounds nice, it needs to be read but once and it will stick in the mind, so well is the selection of words made. While you feel a slight choking sensation or a muscular twitch you can hardly account for it, for it is difficult to see anything really wrong with the statement, until you pause to analyze. The resurrection was a "theological development," a "pharisaic doctrine;" Jesus was dependent on them for it, for he "adopted" it from them unhesitatingly, "because he saw that it was based on the ultimate significance of the soul's fellowship with God." Having already been taught that he had limitations of ignorance, etc., we find ourselves asking, May he not have made a mistake in drawing so large a conclusion from the soul's fellowship, as taught in the Pentateuch? We find ourselves unconsciously asking whether after all Christ was not a mere good man, and whether the resurrection, too, may not be a theological fiction as well as a theological development, and if we are not armed with weapons to destroy these doubts we may find it difficult to dislodge them. We have selected this as a rather subtle example because by its very mild form it is likely to pass muster with many, and so illustrates the point we make. We have no desire to trump up charges against this particular author, but we could, on demand, produce other examples more pro-

nounced but exhibiting the same shrewdness. We are compelled to doubt in our own mind whether Prof. RHEES believes cordially in the *deity* of Christ, although he says he has no "lack of reverence for the importance and truth of the divinity of Christ." A Unitarian will say that and even more than that very glibly. However, in sections 269, 270 he takes tolerably strong ground, but speaking very cautiously all the while.

Another matter worthy of brief notice is his discussion of the demoniacs. He thinks

Demonization. a "perplexing difficulty" is raised by these demoniacs, and devotes six sections, 142-144 and 249-251, in all five pages, to the subject, but without reaching a conclusion, or accomplishing anything except to awaken doubts and encourage doubters. Having given some description of the cases in the New Testament, and touched on other similar phenomena in ancient and modern times, he says: "The similarity of the symptoms of *so-called* possession to recognized mental and physical derangements such as insanity, epilepsy, and hysteria, suggests the conclusion that possession should be classed with other ailments due to ill adjustment of the relations of the mental and physical life. If this conclusion is valid, the *idea of actual possession by evil spirits becomes only an ancient effort to interpret the mysterious symptoms* in accordance with wide-spread primitive beliefs. This explanation would doubtless be generally adopted were it not that it *seems to compromise* either the integrity or the knowledge of Jesus." He then states the "serious and difficult" questions, and concludes that "any conclusion reached . . . must be considered valid for *similar manifestations of disease* in our own day."

In section 249 he says: "He certainly treated these *invalids* as if they were actually under the control of demons: he rebuked, banished, gave commands to the demons, and in this way wrought his cures upon the possessed." Three questions are raised: "1. Did he unquestioningly share the interpretation which his contemporaries put upon the symptoms, and simply bring relief by his miraculous power?" This means did he simply treat without concerning himself to understand the cause? "2. Did he know that those whom he healed were not afflicted by evil spirits, and accommodate himself in his cures to their notions? 3. Does he prove by his treatment that the unfortunates actually were being tormented by diabolical agencies, which he banished by his word?" He then proceeds to say that, "The last of these possibilities should not be held to be *impossible* until much more is known than we now know about the mysterious phenomena of *abnormal* *psychical* states." He then attempts to show that if accommodation is adopted it will not affect Christ's integrity and trustworthiness as a teacher. And so it does not affect his power, integrity or dignity if the first question be answered in the affirmative. "His own confession of ignorance of a large item of religious knowledge (Mark xiii. 32) leaves open the possibility that in so minor a matter as the explanation of a common disease he simply *shared the ideas of his time*." "If accommodation or ignorance led Jesus to treat these sick folk as possessed, it does not challenge his integrity nor his trustworthiness in all the matters which belong properly to his own peculiar work"—as though the healing of all sorts of maladies did not properly belong to his own peculiar work (see Mat. viii. 17). The case of the Gadarene demoniac is "on any

theory . . . full of difficulty," and he gives without comment WEISS' silly explanation that Christ accommodated himself, and the man in a final paroxysm stampeded the hogs! Finally, he thinks no conclusion can be drawn from Mat. xii. 28, and Luke x. 18. Having thrown all this dust in the eyes of the simple believer he desists.

Extended criticism is impossible for lack of space, and unnecessary

Some Obvious Remarks.

because the matter of demoniac possession was treated somewhat fully by Dr. DAVIS in the February number of this journal. But we may allow ourselves a few remarks. *First*, the italics in the quotations are all ours, and show what we mean by insinuating doubts. *Second*, there is no difficulty in accepting the simple facts as given in the gospels. The difficulties are in the mind of the man who does not wish to accept the reality of demon possession. *Third*, the gospel writers and Christ make a careful distinction between this class of sufferers and various others, see Mat. iv. 24 for instance. *Fourth*, the fact that demons are mentioned as having made particular persons deaf or blind does not imply that they regarded all deaf and blind people as possessed. Other deaf and blind people were cured where demons are not alluded to. And so, while demoniacs had the symptoms of lunacy or epilepsy, all lunatics and epileptics were not necessarily regarded as possessed and need not be so regarded now. *Fifth*, if the entire absence of demonization now could be proved by psychic investigations it would not prove that there were no demons in Christ's day. But, *sixth*, it is impossible to prove that there is no demon possession nowadays; for though diseased brains may be dissected no instru-

ment can be constructed delicate enough to capture for examination an unclean spirit. *Seventh*, there are facts that go to establish the reality of demon-possession at the present day. *Eighth*, the theories of accommodation and ignorance in these cases do disparage Christ, are far-reaching and deep-cutting, and when all the facts are taken in make him positively promulgate as well as perpetuate error. *Ninth*, accommodation or ignorance as a theory not only dishonors Christ, but also the Holy Spirit, who inspired the Gospel writers as well as Christ. *Tenth*, naturalistic explanations do not account for all the phenomena, especially the recognition of Christ and testimony to him by those who had evidently never before seen him and who were hardly likely to have learned of him from others—the way they spoke of themselves, etc. *Eleventh*, rationalistic exposition resolves itself into trivial puerilities when it comes to such cases as the Gadarene demoniac, the one at the foot of the Mount of Transfiguration, and Christ's illustration in Mat. xii. 43-45.

A good specimen of the absurdity of naturalism is found in Prof.

Absurdity of RHEES' account of
Naturalism. the crucifixion. For the darkness over the whole earth from the sixth till the ninth hours he knows of but two explanations—an eclipse which could not have occurred, as it was the time of the full moon, and dense clouds hiding the sun, which "is as suitable as any other." Unfortunately for us,—fortunately for him, perhaps,—he does not mention nor attempt to

account for the earthquake, the rending of the vail of the temple, and the opening of the graves. Possibly the other two can be accounted for by the earthquake and that was a happy coincidence! How fortunate if there had been powder-mills in those days!

The capital that writers of this school make of what they are pleased to call Christ's "confession of the limitations of his knowledge" in Mark xiii. 32, is quite remarkable. At four different places Prof. RHEES calls up this matter,—it is a convenient loop-hole for anything almost. That is the one limitation,—not "limitations"—that Christ placed to his own knowledge and the order surely means something, "No man, not even the angels in heaven, neither the Son, but the Father." It is mere trifling to bring up his questions, "Who touched me?" "Where have ye laid him?" and "How long time is it since this hath come unto him?" as going to corroborate this "confession of the limitations of his knowledge." While Christ's human nature was real and complete, and while as a man he did not of course exercise the infinite intuition of God, still the gospels lead us to believe that he knew whatever he chose to know in a way certainly not always natural and make it illegitimate to infer ignorance wherever it is convenient for carrying a point, from this single case which is noted as *the* marked exception to the rule. Perfection of human nature does not require us to posit the imperfections of fallen human nature, nor to forget the presence of the divine. D. J. B.

THE SCEPTICISM OF ECCLESIASTES.

PROFESSOR W. D. KERSWILL, B. D., LINCOLN UNIVERSITY, PA.

Some scholars think that the writer of the Book of Ecclesiastes was a sceptic. Others think that those who so characterize him are the sceptics. Perhaps the charge in either case is extreme and the odium unnecessary. But while the writer of Ecclesiastes would doubtless have repudiated the charge, some of his modern censors would rather welcome it. Scepticism, especially regarding the Old Testament Scriptures and their teachings, has with many become the scholar's cardinal virtue. If he possess this and can speak with a sufficient degree of contempt regarding the Old Testament writers he may consider himself upon the foremost wave of progressive thought.

But the value of scepticism has surely been misunderstood. It has no positive value. At the best it is only a question mark. All the doubts which have ever been suggested regarding the Old Testament are, so far as positive information is concerned, only pages of interrogation points. They answer no voice of man's need, no cry of his soul. At the best they are only question marks. But at their worst they are something vastly different—the poison of irreverence and unbelief, a spirit alien to religion, hostile to its sublimest truths, subversive of its priceless hopes. The thinking Christian world may well begin to ask what progress in the verities of religion has been made by those who promised by elimination, correction and reconstruction to transform an interpolated, redacted error-strewn Bible into one illuminative by its very lucidity and convincing by the consistency of its truths.

The radical differences among interpreters of the Old Testament arise not from difference in scholarship, for each has been glad to recognize the scholarship of the other; it is fundamentally a difference in spirit, a difference of attitude towards, a difference of confidence in the traditional Scriptures as found essentially in the so-called Massoretic text. Some scholars of undoubted competence have comparatively little fault to find with the Massoretic text either as to its contents or as to its essential correspondence with the original writing. Other scholars of equal ability regard

the text in each of these respects with much discredit, to be altered without hesitation, the presumption being at least not in its favor.

Much good was naturally expected from the revival of historical and literary research dating as it did contemporary with important archaeological discoveries; some good has been realized, but the results have frequently been vitiated by the skeptical spirit which has characterized much of this investigation, expressing more satisfaction oftentimes in finding an apparent argument for a supposed error than in finding a reasonable explanation of a questioned truth.

The Book of Ecclesiastes, for obvious reasons, has not escaped the common lot of Old Testament writings; with it even special liberties have been taken. No deference whatever is deemed necessary in regard to the correctness or the authority of the utterances of the Preacher. It is strange, however, but significant, that the scholars who usually place great emphasis upon the *historical* in research and interpretation have, in the case of this Book, overlooked the historical reference in I. Kings iv. 34, which might have been expected to throw light upon its interpretation, giving as it does a picture of what we may consider the representative audience to which Solomon was accustomed to speak,—“There came of all the peoples to hear the wisdom of Solomon from all the kings of the earth which had heard of his wisdom.” His audience would thus include not only many thoughtful men, probably not all believers, of his own kingdom, but also inquiring minds from the large Aramaic-speaking territory that lay adjacent to his own, and which was by him annexed to Israel, as also prominent representatives of other countries, the devotees of various forms of non-Jewish religions, an audience in short of more than average intelligence, but for the greater part, perhaps, not believers in the religion of Jehovah: men many of them either from Aramaic-speaking regions or men of sufficiently diplomatic life to warrant their knowledge not only of Hebrew but of the more commercial Aramaic.

Before such an audience as this the Preacher of Ecclesiastes, be he ever so staunch a believer in Jehovah, wisely begins not with the Law of Moses which many of his audience neither knew exhaustively nor accepted, but rather with a line of argument of the character of natural religion. He begins by championing

several of the favorite pursuits of the worldly man—pleasure, wealth, wisdom, &c. He says the most that can be said in favor of each one of these if life be viewed merely and solely as “under the sun,” apart from a future and apart from God. He says the most that any one of his hearers could say for whichever of these might be his chosen pursuit. He gives pleasure credit for all that it is worth, dwells upon its delight in youth, but old age comes and then, without religion, without a future and a God revealed, all pleasure is worthless, it is vanity. So with wisdom: he admits that wisdom, even if this life were all, is better than folly; he gives it its due, yet if this life under the sun be all in the end, much study is only a weariness of the flesh; it, too, is vanity. It is when he has championed the various pursuits of the worldly man and found them at their best to be vanity; it is where they fail, that the Preacher finds and presses the opportunity of religion, the religion of God whom man is to fear, whose commandments he is to keep. With an audience before him such as the historical reference in I. Kings represents, the preacher was not skeptical but wisely believing. Then, too, the evils and oppressions to which he referred and which he denounced were not, as some have supposed, his own, and for which modern scholars with such unanimity would call him to repentance, as Dr. Driver, *e. g.* patronizingly complains, “There is no note of *penitence* (*italics Dr. Driver’s*) in the entire book.”* It is very improbable that he preached this sermon at himself: the abuses which he condemned were naturally those which prevailed in the regions represented by his audience, among the Gentile peoples especially, where a lower standard of justice and government than in Israel existed. If this sermon belongs to the earlier days of Solomon’s zeal and enterprise there was no special reason for a public declaration of repentance and it would be decidedly unexpected in a great sermon on natural religion in which he was absorbed with the sufficient theme of showing unbelievers the vanity of their worldliness and the necessity of religion.

Perhaps the objection to the Solomonic claims of the Book of Ecclesiastes, which has been repeated with the most docile obedience by many modern scholars, is the prevalence of so-called Aramaic words. We should always bear in mind in regard to such questions that between any two kindred languages arising from a

*Driver *L. O. T.* Second Ed., pp. 441.

common parent stock there are a number of words which one language has regularly preserved while the other has allowed the same to become archaic, to be used only in poetry or in highly rhetorical style or under some special circumstances. There is also a list of border-land words belonging to one language but borrowed frequently without change or confusion by the other. Aramaic and Hebrew or Canaanitish thus existed side by side even as early as the days of Jacob, as witness, *e. g.* the incident recorded in Gen. xxxi. 47, where the pile of stones erected as the witness of the covenant between Jacob and Laban is called by Jacob "heap of witness" in Hebrew, while by Laban it is designated the same in Aramaic. Witness also the fact that about the time of David large numbers of Aramaic speaking peoples moved west across the Euphrates into the region of Syria, and according to the early Aramaic inscriptions not much later the Aramaic language contended for the supremacy in the west, it became a chief medium of commerce and was adopted for this reason among others by the Jews when after the Babylonian Captivity they had become not so much an agricultural as a commercial people. When occasion arose these so-called Aramaic words were used in the Hebrew. The occasion confronted Solomon. With an audience before him which evidently understood Hebrew, he could yet sometimes no doubt express himself more pointedly to them by the use of the Aramaic word with which many of them might be more familiar.

A spirit of distrust kindred to the foregoing has frequently shown itself in a hastiness to question a reading and in spurious efforts to correct it by conjectural emendation. All Old Testament scholars recognize the possibility and the probability of some corruptions in the Massoretic text, and too much cannot be said in encouragement of diligent, reverent research to secure with reasonable certainty the correct reading of every verse. But if this work be pursued with an antecedent presumption against the text, with a relish for finding an apparent error, we need not be surprised if fanciful and worthless emendations are offered where thorough and prayerful study of the traditional text would have shown emendation to be unnecessary and unprofitable. To be brief and without wishing to be controversial, one instance may be cited from the Book of Ecclesiastes which may serve as an example for the Book, *viz.* Eccl. iii. 11. The verse in our Author-

ized English version reads, "He hath made everything beautiful in his time: also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end." The word which has suffered amendment in this verse is the word עֹלָם, 'olam, in the English A. V. translated 'world' but elsewhere throughout the A. V. regularly translated 'eternity.' A rather interesting conjectural emendation of this passage occurs in the *Journal of Biblical Literature*, vol. XVIII., 1899, Parts I. and II., at page 212, from the pen of Prof. D. B. Macdonald, of Hartford Theological Seminary. He would interchange the last two letters of the word and alter the vowels to correspond, reading עֹמֵל, 'amal, 'toil,' instead of עֹלָם, 'olam, 'eternity,' translating the latter part of the verse, "also toil he has appointed for their heart (or mind) so that man cannot find out from beginning to end the work which God has done." This emendation is interesting because it gives an intelligible meaning and because the author finds his ground for it in scriptural reference in the reference to the teaching concerning *toil* in the early chapters of Genesis, though he detracts from the value of that reference by the unsolicited assumption that these stories of creation in Genesis "may only have played for him (their writer) the part that the myth of Prometheus for example does for us." Nor did Prof. Macdonald add anything to the necessity or the value of his emendation when he began his article with a quotation from Dr. Cheyne,—“What unsophisticated Hebrew writer could possibly have understood this saying?” asks Cheyne in his *Jewish Religious Life After the Exile*, p. 198.” “The question is to the point,” says Prof. Macdonald, “and applies to every translation that accepts the reading הָעֹלָם, ha'olam.” In order to estimate fairly the weight of this statement from Dr. Cheyne we should turn back to page 209 in the same Journal, where he has an article of emendation upon Ps. lxxv. 3, in which he corrects a former view of his own published in 1898, which was itself a correction by him of a still earlier view of his own which he had found it necessary to retract. These retractions do not, however, beget any more modesty or thoughtfulness. In the same article he ventures several additional emendations in the same chivalrous style. Whether the writer of Ecclesiastes were 'unsophisticated' or not we will not discuss, but it is to be feared that some of our modern

scholars who estimate so unappreciatively the Old Testament writings and consider them as needful of so many revisions and redactions have unconsciously learned how to produce that quality of work themselves; they have learned their own theories better than we had supposed. It is to be regretted that Dr. Cheyne's ample knowledge should be used by him so recklessly and that he should state ill-considered conclusions with such self-sufficient certainty. We have learned, of course, to make allowance for this characteristic of his writings. Like the preacher who shouts all the time his emphasis becomes meaningless.

But to return to the passage itself, Eccl. iii. 11. A careful study of the text as we have it renders emendation unnecessary. If instead of following the translation of the A. V. we translate the word עֹלָם, 'olam, as it is commonly rendered throughout the Old Testament, the verse may be somewhat literally translated as follows, in harmony with the general theme of this great sermon on natural religion,—“He (God) hath made everything beautiful in His time: also He hath set eternity in their heart (*i. e.* in the heart of everything) so that (for this reason) man cannot find out the work which God hath done from beginning to end (*i. e.* in its entirety, in the fulness of its meaning).” The argument is that although as recorded in the preceding verses of the chapter there are dark contrasts in life, deep shades, ‘weeping’ as well as ‘laughing,’ although both are present in this world, allowed in God’s plan, yet notwithstanding the apparent contradictions God hath really made everything beautiful in His time if we could only view each part in its relation to the whole eternal plan from God’s standpoint. For he has so linked events, he has set eternity in the heart of everything; the central vital feature, the very heart of every event, is not its present aspect but its eternal bearing, its effect for eternity, its relation to God’s eternal plan. To isolate an event from all else is to make it meaningless or misleading; every event of God’s providence is ordered in relation to the eternal goal. But short-sighted man and especially man without spiritual insight does not interpret this eternal element, the very heart of every event. And it is because of this eternal trend in every event that man cannot understand the work which God hath done entirely ‘from beginning to end.’ In a very limited and superficial way man may understand the meaning of what God is doing even

in His strange acts, but to understand it fully from beginning to end he must wait at least until he sees and knows as he is known. In keeping with the whole Book of Ecclesiastes, if events have an eternal significance and bearing, how great is the vanity of this life and its pursuits and how essential its religion! When there is no MS. authority for altering the reading of this word, we can only regret the readiness to find in such a beautiful and helpful passage an occasion not for reverent acceptance and meditation, but for unnecessary alteration to the discredit of the Scriptures.

THE TENDER, LOVING GOD OF THE OLD TESTAMENT.

PROFESSOR HOWARD OSGOOD, D. D., ROCHESTER, N. Y.

What was the conception of God by pious Hebrews under the Old Testament? We hear many declare that this conception was radically different from and inferior to that of believers under the New Testament. Yet the same God revealed himself to men under both Testaments; the same God changed their hearts and gave them peace, sanctified them, made them like to himself and took them to dwell with him forever. But, we are told, Old Testament believers did not know God with those attractive, enduring characteristics that appear to the New Testament believer.

As all our conceptions of God are conditioned by our conceptions of ourselves, we first ask, What did the pious Hebrew think of himself?

From one end to the other of the Old Testament we find the frequent, profound and confessed conviction that all men were sinners by inheritance and by voluntary act. Law and Prophets and Psalms join in the words, "I and my father's house have sinned. We have dealt very corruptly with thee." Neh. i. 6. "Let us lie down in our shame, and let our confusion cover us; for we have sinned against Jehovah our God, we and our fathers, from our youth even to this day, and we have not obeyed the voice of the Lord our God." Jer. iii. 25. "We acknowledge, O Jehovah, our wickedness, and the guilt of our fathers; for we have sinned against thee." Jer. xiv. 20.

Together with this conviction of hereditary and voluntary sin

there also runs parallel with it the assurance, which is framed into a law and insisted upon as fundamental to a right view of God, that no one is punished for another's sin, even his father's, unless he voluntarily makes it his own. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Deut. xxiv. 16. "The soul that sinneth it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ez. xviii. 20.

And finally, the persistently rebellious, who will not turn to God, shall meet the eternal wrath of God in the life beyond the grave. "I will destine you to the sword, and ye shall all bow down to the slaughter; because when I called you did not answer; when I spake you did hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not;" "their worm shall not die, neither shall their fire be quenched." Isa. lxv. 12; lxvi. 24.

How then did men who so believed concerning themselves conceive of the God with whom they had to do? Was he, as we are now told by some writers, merely the God of justice and terror to them? Did they stand afar off and cry in despairing tones to him? Or did they draw near in humble confidence and look up to him in calm assurance? It has been well said by a man of vigorous thought, that the distinction between false religion and true is that in true religion only does man walk in close personal intercourse with God. Now how did the Old Testament believer conceive of the God with whom he walked in close personal intercourse? What were the characteristics of God which attract him, on which he ventures his heart, which he puts into his pleas with God, which give him perfect confidence so that his peace is like a river, and he fears no ill though in the midst of the death valley?

First, then, God was to him a Father more tender and patient and gentle than any earthly parent. It is often asserted that the fatherhood of God is a teaching peculiar to the New Testament. But from the Pentateuch to Malachi not only is the positive statement of the fatherhood of God reiterated, but the whole leading of Israel is that of a father leading a wilful and often a vicious child. Nowhere does this conception find a stronger and more

touching statement than in the first chapter of Isaiah. That chapter is the wail of a tender father's heart over the sons whom he has nourished to manhood and they have in bitterest ingratitude rebelled against him. The serpent's tooth of the ungrateful child draws from the Father of love the appeal to heaven and earth to listen while he tells the story of his still abounding love though his children "have forsaken him, have despised the Holy One of Israel, are estranged and gone backward." This view of God as Father, more than earthly father, stays the soul of the Psalmist, looking down into that grave of despair, when even "my father and my mother forsake me," for he quiets his fears with the assurance, "Jehovah will take me up." In the great triumphal missionary psalm of all ages, the 68th, God leading the serried ranks of his ever increasing host until all kingdoms of the earth shall sing praises unto him, the most precious name he bears to the Psalmist is, "The father of the fatherless and the judge of widows is God in his holy habitation." After a confession of his and his father's sins that deserved utter punishment, the Psalmist takes refuge behind the buckler of the fatherhood of Jehovah, with the perfect confidence that "Like as a father pitieth (is tenderly merciful to) his sons, so Jehovah pitieth (is tenderly merciful to) them that fear him." Ps. ciii. 13. And this fatherhood is not conceived as merely universal or national, but, as the preceding quotation shows, it is a personal relation to each one who loves him. Prophet and Psalmist agree in this and teach man to say not merely Our Father but My Father. "I will be his father and he shall be my son." II S. vii. 14; "He shall cry unto me, Thou art my Father, my God and the rock of my salvation." Ps. lxxxix. 26; Jer. iii. 4, 19.

But the Old Testament conception of the tenderness of God passes beyond the love and patience of the father, yea even beyond that love of a mother for her new born child, before which man's love seems cold. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget thee." Isa. xlix. 15. "As one whom his mother comforteth so will I comfort you." Isa. lxvi. 13.

No expression could set before us more clearly the unspeakable tenderness of the relation, as the Old Testament writer conceived

it, between Jehovah and his servant, his son. We cannot now for want of space further consider the universal fatherhood of God as Hebrew literature represents it than to point to statements like the following: "Jehovah is good to all; and his tender mercies are over all his works * * * The eyes of all wait upon thee, And thou givest them their food in due season. Thou openest thine hand, and satisfiest the desire of every living thing." Ps. cxlv. 9, 15, 16.

But we pass from this general relation to some of the special characteristics of God which impressed themselves most deeply upon the mind of those who sought him.

There are three words, a verb, an adjective and a noun, as closely united in form and meaning as compassionate, verb and adjective, and compassion, which in all parts of the Bible are frequently used of God; with the rarest exception are they used of man. The verb and adjective are variously translated in our versions, "to shew mercy," "to have compassion," "to pity," and "merciful," "full of compassion." The noun is most frequently translated "tender mercies," and this translation best represents the full meaning. Compassionate, if we remember its real significance of "having a tender heart," sympathizing with the distress of others, would express the idea, but Latin is not as forceful to us in translating Hebrew as more homelike terms. Take an instance of the conception of this characteristic in God. "When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to Jehovah thy God and hearken to his voice; for Jehovah thy God is a tenderly merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." Deut. iv. 31. The people in the midst of their sin and of the punishment so richly merited, are assured that if they turn to Jehovah they will find him to be tenderly merciful to them, something far otherwise than merely the God of severe justice and despairing terror. He is the God of justice and terror to the high-handed, persistent rebel, but the Hebrews believed that God implored the rebel to return that Jehovah might "turn from the fierceness of his anger, and might show thee tender mercies and be tenderly merciful to thee." Deut. xiii. 17. It is not from paucity of vocabulary but for emphasis that the Hebrew repeats his words here, for the

Hebrew is far richer than any other language in expressing all the relations between man and God. Isaiah, the mighty master of words, before whom the whole gamut of feeling and imagination as well as the storehouse of expression were present and ready for use, revels in these words, which suggest the tenderest feelings of which the human heart is capable and transfers them to God. "For a small moment have I forsaken thee; but with large tender mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting loving kindness will I have tender mercy upon thee." liv. 7, 8. "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return to Jehovah for he will have tender mercy upon him." lv. 7. "I will record the loving kindness of Jehovah, the praises of Jehovah, according to all that Jehovah hath bestowed on us; according to his tender mercies and according to the multitude of his loving kindnesses." lxii. 7. The eye of this great Hebrew, who so tenderly and intensely loved his God, sees in faith bands of men, yea kings and queens with their people, in answer to the call, coming across the deserts, the bare, stony, hot plains, and over the bald, jagged mountains of rock, and "They shall not hunger nor thirst; neither shall the heat smite them; for he that hath tender mercy upon them shall lead them, even by the springs of water shall he guide them." xlix. 10. Is it at all astonishing that the Hebrew spirit in which this conception of the unfailing tenderness of God found its home should also hear breaking from every created thing the hymn of adoration, "Sing O heavens; and be joyful, O earth; and break forth into singing, O mountains; for Jehovah hath comforted his people, and will be tenderly merciful to his afflicted." xlix. 13.

Allied with these frequent words expressing tender mercy are just as frequently used another verb, adjective and noun, often translated in our versions "to be gracious," "have mercy," "show favor," "have pity," "gracious," "grace," "favor." From their constant use, there is no doubt that the meaning common to all these words is "ready to favor," for the Hebrew believed that God declared to him, "When he (the poor) crieth unto me I will hear; for I am merciful (ready to favor)." Ex. xxii. 27. The Hebrew believed that Noah, Abraham, Jacob, Joseph, Moses, found this favor in God just as Ruth found favor in the eyes

of Boaz or Esther in the eyes of her king. These are the words constantly used in prayer to God and translated in our versions, "Have pity," "have mercy," "Be gracious." When the Hebrew looked to God in prayer he conceived that God was ready to be favorable to him and this was strength to his soul as he approached the throne of his glory and cast himself upon his God. He assures himself that "Jehovah will wait that he may be favorable, he will be exalted that he may be tenderly merciful; for Jehovah is the God of justice; blessed are all they that take refuge in him." Isa. xxx. 18. To the Hebrew the God of justice was also ready to favor, tenderly merciful and a refuge of blessing to all who seek him. Listen to the prayer of the Hebrew cup-bearer of King Artaxerxes. He confesses his own sins and the sins of his forefathers and says, "nevertheless in thy manifold tender mercies thou didst not make a full end of them, nor forsake them; for thou art God gracious (ready to favor) and tenderly merciful. * * * Thou art just in all that is come upon us; for thou hast dealt truly, but we have done wickedly." Neh. ix. 31, 33. Both history and personal experience taught the pious, thoughtful Hebrew the justice and the favor and mercy of God, and in that fortress and defense he found perfect assurance.

This God and Father of tender mercy, of favor that yearned for exercise, was also conceived by the Hebrews with another characteristic far removed from a being of mere justice and terror, the God of the storm cloud and the lightning. He is "slow to anger," though in the consciousness of the people and by their confession there are potent causes to excite the fierceness of his wrath every day. And because he is slow to anger and holds back his indignation there is time given to man to repent of his evil and return to God.

There are two other words in constant use by the Hebrew writers when they portray the immediate intercourse of man with God, of God with man, and specify the ground of their trust in God. The first in our Authorized Version is translated "mercy, favor, kindness, loving kindness, goodness, merciful kindness, pity," etc. The American Revised Version has chosen "loving kindness" as its representative. The German translators generally prefer "grace" as its synonym, and make it the synonym of the Greek for "grace" in the New Testament. A high author-

ity says the word means "the love and grace which God, as the God of salvation, reveals and proves to man in spite of his sin." Call it "loving kindness" or "grace," the word signifies not merely a characteristic but a deed of God, not merely the power but the display of the power, not merely grace but the evidence of grace and loving kindness. So that noble character, Eliezer of Damascus, the servant and yet the brother of Abraham in faith and straightforwardness and integrity, understood this and as he uses it in his prayer, "O Jehovah, God of my master Abraham, send me, I pray thee, good speed this day, and show loving kindness unto my master Abraham." Gen. xxiv. 12. The loving kindness, grace, he implored was to be a plain sign from God that he was in the right path. Another in vastly different circumstances, a king, surrounded by enemies within and without his house, but mindful of God's preservation of him and the repeated answers to his prayers, his heart welling up in gratitude, sings, "In the multitude of thy loving kindnesses will I come into thy house; In thy fear will I worship toward thy holy temple." Ps. v. 7.

From first to last in the Old Testament this loving kindness, grace, the multiplied evidences of God's good will to man, form the theme of prayer and praise, of song and proverb, of memory and of hope. The 136th Psalm is a pulsating heart of Hebrew thought on this grace. All creation teaches that this loving kindness, grace, endures forever. All the history of his people unites in but one refrain, "For his loving kindness, grace, endureth forever." All personal experience teaches his heart the song of exulting gratitude, because God's loving kindness, grace, endure forever. Or as another Hebrew puts it, "The mountains shall depart, and the hills be removed, but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah who is tenderly merciful to thee." Isa. liv. 10.

This loving kindness in practical exhibition was, then, to the Hebrew not a mere hope or assumption of eager expectancy, but a positive fact in his own experience. The Father tenderly merciful and ready to favor proved to him as he believed by his deeds far more than he had ever imagined of his nearness, his love, his condescension, his almighty arm.

The other word, to which reference was made, is the one

translated "truth" or "true." This like loving kindness, grace, defines an attribute, but also implies its active exercise and display. It signifies the faithfulness that carries its word to its fulfilment, that may be trusted to its last iota. This is the meaning it bears in Jacob's supplication by the banks of the Jabbok, as he looks back over the twenty past years of his life. "I am not worthy of the least of all the loving kindnesses and of all the truth, which thou hast showed unto thy servant." Gen. xxxii. 10. Stand for a moment and hear the prayer of a Hebrew, heavily burdened with the sense of his own blindness and sin and weakness, but longing to be like the God he loves, "Shew me thy way, O Jehovah, teach me thy paths. Guide me in thy truth and lead me." "For all the paths of Jehovah are loving kindness and truth unto such as keep his covenants and his testimonies." Ps. xxv. 4, 5, 10. "Into thine hand I commend my spirit; thou hast redeemed me, O Jehovah, God of truth." Ps. xxxi. 5. "O send out thy light and thy truth, let them lead me." Ps. xliii. 3.

These, then, are the characteristics of God which all the Old Testament sets before us as believed and acted upon by the thoughtful and pious of their people. God was their Father, tenderly merciful, ready to favor, slow to anger, full of loving kindness, grace and truth.

But with this we have only given a part of the Hebrew conception of God. All this is true of God, but there remained the problem of sin, apostasy, guilt. The Hebrew language bears witness to the vivid conception of sin as rebellion against Jehovah both in the mind of God and of man, for it is vastly richer in expressions for all the forms and the results of sin than any other language. We cannot now enter into the question, How the Hebrew conceived God to pardon sin, rebellion, but there is no doubt of the fact, too plain for denial in every part of the Old Testament, that the Hebrew believed and taught that God did absolutely pardon sin in all its forms and treat the pardoned with unfailing, everlasting love and favor. From Genesis to Malachi the evidence of this belief stands on every page. From Abraham's prayer and God's answer of his prayer for pardon for others, to the assurance on the last page of Old Testament prophecy, "I will spare them, as a man spareth his own son that serveth him," the pious Hebrew heart rests serene in this belief. The very strongest expressions

of sin, as going astray from God, as wilful apostasy, as guilt indelible by human means, are all used when God's pardon is sought or spoken of and others are urged to seek it. This pardon they tell us was the very life of their people, so that without it they would long ago have been justly destroyed. It is wrought into every prayer, where the speaker with all boldness without contumacy ventures wholly on his God. "Pardon, I pray thee, the guilt of this people according to the greatness of thy loving kindness, and according as thou hast forgiven this people, from Egypt even until now. And Jehovah said I have pardoned." Num. xiv. 19, 20. "For thy name's sake, O Jehovah, pardon my guilt for it is great." Ps. xxv. 11. "Forgive all my sins"—v. 18. "Bless Jehovah, O my soul, * * * who pardoneth all thy guilt. * * * He hath not dealt with us according to our sins, nor rewarded us according to our guilt! * * * As far as the East is from the West so far hath he removed our apostasies from us." Ps. ciii. 1, 3, 10, 12. "Blessed is the man whose apostasy is forgiven, whose sin is covered. * * * I acknowledge my sin unto thee and my guilt have I not hid; I said I will confess my apostasies to Jehovah; and thou didst pardon the guilt of my sin." Ps. xxxii. 1, 5. With this conviction of what he was by nature and by deed and of the complete pardon with the joy of restored sonship granted men by God, must not the Hebrew have been false to his deepest thoughts and feelings and beliefs if he had not called to all others, "Seek ye Jehovah while he may be found, call ye upon him while he is near: return to Jehovah, for he will be tenderly merciful; and to our God, for he will abundantly pardon." Isa. lv. 6, 7. "Though your sins be as the (indelible) scarlet, they shall be as snow; though they be red like crimson, they shall be (white) as wool." Isa. i. 18.

Not only are these various characteristics found in every part of the Old Testament, but the Hebrew writers are fond of uniting them in a single phrase. "Unto thee, O Jehovah, do I lift up my soul, for thou, Jehovah, art good and ready to pardon and mighty in loving kindness to all that call upon thee." "Thou, O Jehovah, art God, tenderly merciful and ready to favor, slow to anger and mighty in loving kindness and truth." Ps. lxxxvi. 5, 15. "Rend your heart, and not your garments, and turn unto Jehovah your God, for he is ready to favor and tenderly merciful, slow to

anger, and mighty in loving kindness, and repenteth him of the evil." Joel ii. 13.

We have before sketched the Hebrew conception of sin, that all men are sinners by inheritance and by their own wills, that no man is punished for another's sin unless he makes it his own, and pardon is open for all except the determinately and persistently rebellious. Now, because the Hebrew in his terse, compressed, epigrammatic way unites this view of sin and this conception of God's characteristics in one picture, he has been accused of believing and teaching that God punished a child simply and alone on the ground of his father's and ancestors' sin. But even the extremest anti-Biblical critics accord high praise to their mental ability. Nay, they tell us and would have us believe that the Hebrew was so deft a literary worker that he has by his cunning work utterly misled the whole world until those of the present day, who are brighter than he, have revealed him. The Hebrew was not then a fool, as some would have us believe, to contradict himself point blank in stating his deepest conviction, his highest conception of God. The following passage is the one constantly quoted in whole or in part throughout the Old Testament: "Jehovah, Jehovah, God, tenderly merciful and ready to favor, slow to anger, and mighty in loving kindness and truth: keeping loving kindness for thousands, pardoning guilt and apostasy and sin; but who will in no wise leave unpunished, visiting (to punish) the guilt of fathers upon sons and sons' sons, upon the third and fourth generation." Ex. xxxiv. 6, 7.

The common criticism of this passage and its parallels, Ex. xx. 5; Deut. v. 9, makes them utter self-contradictions; for according to this interpretation, in the first part God is described as tenderly merciful, pardoning all guilt, apostasy and sin; but in the second part every child of a guilty father to the third and fourth generation is punished for that guilt. Then there could be no "pardon of guilt, apostasy and sin," for all men according to Hebrew teaching are the children of guilty parents and as guilty as their parents. Under that interpretation the only sinner who could hope for pardon would be the impossible guilty son of a guiltless father, another "Adam, the Son of God." The Hebrew did not understand this passage as teaching that the child was punished simply on the ground of his father's sin, for he had a law that no

father should be punished for his son's sin nor son for his father's sin, and this view is constantly set forth by lawgivers and prophets. Of this very passage the following is the Hebrew understanding: "And now I pray thee let the power of Jehovah be great, according as thou hast spoken, saying, Jehovah is slow to anger, and mighty in loving kindness, pardoning guilt and apostasy, and that will in no wise leave unpunished; visiting the guilt of the fathers upon the sons, upon the third and upon the fourth generation." And from this, as all through the Old Testament, he draws the plea, "Pardon, I pray thee, the guilt of this people according to the greatness of thy loving kindness and according as thou hast forgiven this people from Egypt until now." It was pardon for the sons of guilty fathers, fathers and sons who had ten times rebelled against the love and redemption of God, that is here asked, and the prayer received the answer, "I have pardoned according to thy word." Num. xiv. 18, 19. Again, this is the Hebrew explanation of the passage, "Know therefore that Jehovah thy God, he is God; the faithful God, who keepeth covenant and loving kindness to a thousand generations with them that love him and keep his commandments; but repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face." Deut. vii. 9, 10.

The Hebrew understood this visiting the guilt of fathers upon sons in complete accord with his law that no son was to be punished simply on the ground of his father's sin; if that guilt entered into the account against him it was because he made it his own by following his father's course of rebellion.

But, it is objected, the Canaanites were destroyed as a people; Korah, Dathan and Abiram and all their household were destroyed; Achan and all his house were burnt. We reply, God dealt with the Canaanites just as he dealt with Israel, only his destruction of Israel was far more terrible than that of the Canaanites. For 470 years God bore with the Canaanites. They had a king and priest who was a pre-eminent servant of the Most High God; they had the long testimony of multitudes of God's servants and God's miracles through centuries; and they were destroyed because they deliberately rejected God and filled the land with their crimes. So Israel was borne with and de-

stroyed; so Tyre, and Babylon and Assyria and Egypt.

With respect to Korah and his companions we have the positive testimony that the children were not destroyed. Achan's family would be the only exception in the whole Bible. But if Achan's family without any participation in his crime was destroyed for that crime, then we have the blank contradiction of the most faithful, conscientious and intelligent companion and follower of Moses, Joshua, who professed and commanded the exact fulfilment of Moses' law, turning a base hypocrite in the face of the whole people, and becoming a monster of cruelty in direct opposition to the law. The safer conclusion is, If the children were destroyed it was because they were equally guilty with their father. If they were not guilty they were not consumed with their father. In this conclusion, the law, the literature and the characters of the men concerned agree. On the opposite conclusion, they are all at sword's points against each other.

If I have given a correct representation of the statement of the Old Testament, the Hebrews believed in and worshipped God, their Father, tenderly merciful and ready to favor, slow to anger, mighty in loving kindness and truth; pardoning all guilt to those who sought Him; but punishing with the worm that never dies and the fire that is never quenched those who determinately and persistently hate him. And this is also the conception of God in the New Testament.

THE HERODS.

PROFESSOR A. C. ZENOS, D. D., CHICAGO, ILL.

II.

HEROD THE GREAT.

When Antipater died, his two sons, Herod and Phasael, were left in charge of the two great sections of the country, Judea and Galilee. They remained in these respective positions through the disturbance occasioned by the unsuccessful effort of Antigonus (called also Mattathias), the youngest surviving son of Aristobulus, to regain the throne of his ancestors. When Antony came to Syria, he confirmed the two brothers in their offices, and within two years of this settlement an event took place which was

to give another turn and another complication to the whole situation. This was the incursion of the Parthians (40 B. C.). An irresistible horde from beyond the Euphrates known under this name and led by their King, Pacorus, took possession of Syria and furnished the occasion of the new effort on the part of Antigonus Mattathias to re-establish the Hasmonean dynasty. Jerusalem was captured by the invaders. Phasaël was taken prisoner and put into a dungeon, where, to avoid further disgrace, he committed suicide. Herod beat a hasty retreat to the east of the Dead Sea and thence through a round about route betook himself to Rome. Here he entered his complaint against Antigonus and made a plea ostensibly for his brother-in-law, the young Aristobulus. In answer to his plea, the Roman senate in a conjunction with Antony and Octavius made him King of Judea.

For the next three years (40 to 37 B. C.) Herod's whole task consisted in getting possession of the kingdom thus bestowed on him. It was a hard task, but he proved equal to it. In order to obtain a presumptive right, valid in the sight of the Jews, as well as the real title already bestowed on him by the Romans, he married the grand-daughter of Hyrcanus, Mariamne. Instead of proving a source of strength to him, however, this step only resulted in the introduction of an element of strife into his household. Herod's sister, Salome, resented the air of superior nobility with which the wife of Herod treated her and lost no opportunity of poisoning her brother's mind against the whole house of the Hasmoneans. Thus the King was led to a series of crimes that have blackened his memory through all subsequent ages.

First of all, Aristobulus, brother of Mariamne, was made high priest, upon the urgent recommendation of his mother, Alexandra. But the popular approval of this appointment so alarmed Herod and roused his jealousy that he caused the young man to be drowned at a bath. Then the aged Hyrcanus was put out of the way, in spite of the immense debt of gratitude under which he had put both Herod and Antipater by his valuable services in promoting their ambitions. Next Mariamne, though passionately loved by Herod, was put to death on account of jealousy, and finally Alexandra, the mother of Mariamne, who perhaps had been the prime object of Salome's hatred, and that not without reason, fell as the last victim.

Another family had distinguished themselves during the brief ascendancy of Antigonus Mattathias (40 to 37 B. C.). They were called "the sons of Baba." These, too, Herod desired to put out of the way, but a rich Idumean, Costobar, gave them secret asylum in his own domains. Herod's sister, Salome, married Costobar and for a time kept the secret of the whereabouts of the sons of Baba. Having tired of her husband, however, she betrayed him and with him his protégés, and they were all put to death. Thus every possible rival and source of opposition to him being removed, Herod settled down to the undisputed sway over his kingdom, some twelve years from the beginning of his reign.

Historians generally concur in Renan's estimate of Herod when he calls him "a lion whom one admires for his massive throat and his thick mane, without expecting any moral sense from him." His ruling motive was the lust for power. He would have ruled any other nation and country with equal pleasure to himself. Judea happened to be the most natural field for the exercise of his passion. For Judea he had no more attachment than for any other part of the world. Its distinctive feature—ethical religion—was and remained an unknown quantity to him. He respected and enforced the forms of its religion. He knew nothing of its inner life and spirit. Himself "a half Jew," he compelled those who married his daughters to be circumcised. He refrained, at least at the beginning of his reign, from protruding images on his coins and monuments, but he lived as a Greek, associated with Greeks, erected pagan temples outside of Palestine, despised the high priests, violated the most sacred prescriptions of Pharisaism and in a thousand other ways showed his preference for Hellenism and undertook to Hellenize Judaism. To realize his ideals in this direction, he instituted a series of public works which in splendor had not been equalled since the days of Solomon. He built an amphitheater, a theater and a hippodrome to celebrate games in honor of Augustus. These were richly decorated, but scrupulously free from statues and images. There were, it is true, suits of armor, mounted on wooden blocks in the amphitheater, and this roused some feeling among the Jews, but Herod personally went down with the zealots that protested against them, took off the

armor from the blocks and showed them the ridiculousness of their protest.

In this amphitheater games in honor of Augustus were to be celebrated every five years, and to witness these, crowds were summoned from all parts of the realm, as well as from neighboring cities and provinces. Outside of Jerusalem Herod erected temples to Augustus at Caesarea, Samaria, Panium and Batanea. In Jerusalem, beside the public structures already named, Herod erected a magnificent palace for himself with adjacent parks full of trees and basins of water and towers for wild pigeons. He also repaired and strengthened the fortifications and named them after his kinsfolk and favorites. These were the famous towers of Phasaël, Mariamne, and Hippicus and Antonia. Samaria, which, under the Hasmoneans, was held in contempt and ill-treated, he took under his special charge. He enlarged and beautified it and settled six thousand colonists in it; in honor of Augustus, whose surname translated into Greek was Sebastus, he renamed it Sebaste. In addition to the great cities already existing in Palestine, he gave to that country a new center and capital in Caesarea. This was indeed at once his original idea and his masterpiece. It was designed first of all to gratify Augustus and win permanent favor with him, and secondly to provide the country with a suitable harbor. It was destined in the course of a century to supplant Jerusalem as the ruling city of the realm. Other cities favored and embellished by Herod were Antipatris, Phasaëlis and Jericho, whose citadel he renamed Cypros, after his own mother. In the country at large he established a line of strongholds, naming the chief ones among them Hyrcania, Machaerus and Masada. Not content with all these marks of royal grandeur in his own estates, he made gifts to cities in foreign parts, especially Ashkelon, Acra, Tyre, Sidon, Byblos, Berytos, Tripolis, Damascus, Antioch, Rhodes, Athens and Sparta. In each of these he erected a monument as a token and memorial of his friendship.

But to the pious Jew, the supreme public work of Herod was a great and glorious temple that was to take the place of that built by Zerubbabel five centuries earlier. The undertaking was bold and at the same time politic. Its colossal proportions and its magnificence astonished natives and strangers alike. It was

begun in the year 19 B. C. and had been forty-six years in process of erection when Jesus predicted his own death and burial, so thoroughly misunderstood by the Jews (John ii. 20). Though the temple service was never interrupted during the reconstruction, no part of Zerubbabel's structure was left standing; and though the chief and necessary parts were finished within eight years, the building was not absolutely completed until 63 A. D. Seven years later it was destined to be torn up from the foundations.

The Hellenism of Herod was evinced in still another feature of his reign, the cultivation of Greek learning. His own children were educated under the care of Greek tutors and fitted to move in the imperial society of Rome. Herod himself had as a constant companion the historian and man of letters, Nicolas of Damascus, a peripatetic philosopher. It is probably from this writer's universal history, in 142 books, that Josephus derived much of his information regarding Herod. Inasmuch as Herod himself had never had any Greek training, it was undoubtedly a great help to him in his efforts to pass as a man of culture to have such a character at his court. It is in fact stated that Nicolas instructed him in rhetoric, history and philosophy, and that Herod took delight in the companionship of the learned man.

In matters of internal administration, Herod's policy was fully in keeping with his attitude towards the embellishment of the country. At any rate, order prevailed throughout the whole realm and conspiracies and disorders were promptly put down, criminals banished and commerce and agriculture were placed upon a sound and healthy basis.

Herod the Great has been surnamed the "Second Solomon." Inasmuch as he advanced the prestige of the Jewish people among the heathen by his grand conception of his royal task and furthered the embellishment of the realm with magnificent monuments, in the erection of which he lavishly spent incredibly large sums of money, he was undoubtedly like the glorious son of David. He approached the outward type and image of Solomon more closely, perhaps, when he became, like Solomon, a temple-builder, and still further, he was like Solomon in that the source of his troubles, especially of the cloud that darkened the last part

of his life, was the adoption of polygamy. It is true, however, the evil consequence in the case of Solomon appeared in the form of religious corruption and polytheism, whereas in that of Herod they worked out a series of jealousies and suspicions which drove the distracted and failing monarch into insane deeds of cruelty to his own children. Herod had married ten wives and begotten fifteen children. It was natural that intrigues and conspiracies should be formed among these, looking to the promotion of one or another into the direct succession to the throne. It is not necessary to pursue to their details these plottings. The sons of Mariamne, Aristobulus and Alexander, because of their Hasmonean ancestry, fell first victims in these domestic troubles. Antipater, the first-born son of Herod, after having been imprisoned for some time, was also put to death five days before the decease of his own father. Altogether Herod's last days were dark indeed. His natural dread of death was great. Even old age, to which most men yield so naturally, was grievous to him. Josephus informs us that he attempted to disguise the fact by dyeing his hair. As if to leave him no room to ignore his approach, the grim spectre made himself felt in a premonitory disease at the same time loathsome and painful. These circumstances only aggravated his cruelty. Upon a premature report of his death, some fanatics destroyed the golden eagle that he had placed on the gable of the temple as a mere artistic finial. They were seized and burned alive. Finally the tyrant gave orders that all the leading citizens of Jerusalem should be gathered together in the hippodrome and put to death as soon as he had expired, in order that there might be genuine grief at his funeral. The scheme failed, and he died unwept in the year 4 B. C.

It was, perhaps, a few months before this event that he had ordered the massacre of the children at Bethlehem. Though there is no account outside of the Gospel narratives of this deed of cruelty, the multitude and heinousness of his other bloody deeds makes it easy to believe that the record is literally true. The absence of extra Biblical reports of it is no doubt due to its apparent remoteness from political life and comparative insignificance in view of the many more flagrant acts of bloodshed perpetrated by him.

THE POOL OF SILOAM:

PROFESSOR R. L. STEWART, D. D., LINCOLN UNIVERSITY, PA.

One of the most interesting monuments of the past in or about Jerusalem is the Pool of Siloam. The name by which it was known in the time of Christ has come down to us unchanged, in the language of the country, and the genuineness of the site has been established beyond question by several converging lines of evidence. It is mentioned by Josephus, Eusebius, Jerome and a host of travellers who have visited Jerusalem in the centuries following. Some of the most notable witnesses in this line of succession are—the Bordeaux Pilgrim (A. D. 333), Antoninus Martyr (560-570), Arculfus (670), Bernard the Monk (865), Saewulf (1102), Benjamin of Tudela (1163), Fabri (1483), Tsudi (1519), and Maundrell (1697). Nearly all of these travellers since the date of Antoninus make mention of a church which was built over the pool.

The Pool of Siloam is situated in a slight depression on the west side of Ophel—the southern extension of Mount Moriah—near the mouth of the Tyropœon Valley.

The village of Siloam (Silwan), the modern representative of the town mentioned by our Lord, in connection with the fall of its tower, extends along the summit of a low ridge almost directly opposite on the eastern side of the Kedron.

The pool is an artificial receptacle or reservoir, partly hewn out of the rock and partly built up with masonry. It is wholly dependent for its supply of water upon the overflow from the basin of the so-called Fountain of the Virgin on the other side of the ridge of Ophel. This fountain has been identified with En Rogel, the spring of the Fuller, mentioned several times in the Old Testament. The suggestion that this fountain is also identical with the upper pool, or Spring of Gihon ("the spring head"), and that the Pool of Siloam represents the lower Gihon, has met with favor and bids fair to solve some difficulties in connection with the history of these sources of water supply. The visible source of En Rogel is a cave, artificially enlarged, which lies twenty-five feet below the surface of the ground. It is probable that the stream from this source originally ran out at the foot of

the hill, and that the excavation was afterward made at a higher level for the purpose of diverting it in another direction. The bottom of the cave, in which the water rises at irregular intervals, is reached by two flights of stone steps, numbering thirty in all. The connection between this spring, the only fountain of flowing water in or about modern Jerusalem, and the pool of Siloam, is a winding, subterranean conduit, cut through the intervening spur of Ophel, some twenty-six centuries ago. This conduit or tunnel has been explored from end to end by Dr. Robinson, Colonel Warren and others, and its actual measurement in length is seventeen hundred feet. Its height above the floor of the passage varies from a maximum of sixteen feet to a minimum of less than two feet.

The famous inscription, accidentally discovered near the western mouth of the tunnel by an Arab boy in 1890, gives the clue to the date as well as the circumstances of its construction. According to this record, which covers the face of a carefully smoothed tablet, twenty-seven inches square,—the excavators began to work simultaneously at both ends of the conduit with the intention of meeting at some point near the middle. They did not meet on a direct line, but when one party had worked a little space beyond the proper meeting place, the voice of a man belonging to the other part was heard. Guided by the sounds which were then made on either side the workmen were soon “striking pick against pick, one against the other, and the waters flowed from the spring to the pool.” It is a notable fact that there are two *‘culs de sac’* near the middle of the tunnel, the origin of which can only be explained on the assumption that the excavators worked from different sides toward a meeting point, as indicated in the inscription. The Siloam inscription is justly regarded as one of the most important monumental records of Old Testament times. The characters closely resemble the Phœnician in form, and it is conceded by the leading authorities that this fragment, so long hidden from sight, represents the oldest specimen of the Hebrew language that has come down to us, except the Moabite stone. “This tunnel,” says Dr. Ward, “was not made later than the time of King Hezekiah, and the inscription must be of that date or earlier; and it is the only purely Jewish Palestine inscription of any length known, there being nothing

else but small seals" (N. Y. *Independent*, '94, p. 553). This discovery certainly confirms, if it does not make certain, the supposition that the conduit and pool were both made by Hezekiah, as recorded in the book of Kings, for the purpose of conducting the water from this outside spring to a convenient spot within the city walls. "The very *raison d'être* of the Siloam tunnel—as Dr. Bliss puts it—seems to have been to bring water within the limits of the city. It is worthy of note that while we devoted immense labor to testing the contrary theory, yet all our discoveries have tended to support this view." "The Siloam tunnel is ascribed to Hezekiah, says Conder, not solely because in II. Kings xx. 20, he is said to have made a conduit, but because in II. Chron. xxii. 30, the tunnel is described as leading from Gihon in the *Nakhal*, or Kedron ravine. It has never been proved that there was a second tunnel to Gihon; and the levels of the aqueduct found by Mr. Schick do not agree with such a supposition."

A short distance southeast of the Pool of Siloam is a large reservoir, constructed by building a dam across the valley. It is known as the "Old Pool," and is connected with the upper basin by a broad channel cut in the rock. It seems to have been constructed mainly with a view to conducting the overflow of Siloam to the gardens in the valley below. The waters which glided down this rock-hewn channel, and were parted hither and thither to gladden and refresh the King's Garden at its foot, might well be described as "the waters of Siloah that go softly" (Isa. ix. 6). "It seems probable," says Col. Wilson, "that the lower pool of Siloam is the mikvah (ditch, R. V. reservoir) which Hezekiah made between the two walls for the water of the old pool (Isa. xxii. 11). Thus the construction of the Siloam tunnel, and of the great dam examined by Dr. Bliss would be due to Hezekiah."

Recent excavations (1896-1897) under the direction of the Palestine Exploration Survey Fund have furnished much valuable information with respect to the situation and environment of this sacred pool.

One of the most important results of this work is the discovery that an ancient city wall, clearly distinguishable from a wall of later construction alongside, attributed to the Empress Eudisia, crossed the mouth of the Tyropæon Valley below the Old Pool. In his official report, Dr. Bliss states that this wall, which was

buttressed and built without lines, was traced with more or less interruption—but always the same wall—from the Protestant Cemetery on Mount Zion down to a point southwest of the Pool of Siloam, and thence in a northeasterly direction to a point nearly in the centre of the Tyropœon Valley, including within the city of that period the lower as well as the upper pool. There are evidences of frequent reparations along the line of the wall, but it has the same general characteristics throughout and is evidently of a piece with the old wall on Ophel, traced by Warren, which runs toward it from the southeast corner of the Temple area. A gateway, which corresponds in position and surroundings to the Fountain Gate of Scripture, was found in this wall almost directly south of the Siloam pool. Excavations were made at several points north of the pool with the expectation of finding a city wall running across the valley, as indicated apparently by Josephus, but no trace of any wall in this position could be found. At the southwest corner of the Old Pool, however, a wall was found, diverging from the main line, which ran in a northwesterly direction up the west bank of the Tyropœon Valley. This was traced to a point some distance beyond the upper pool, and thence all traces of it were lost. The probability is that the material used in its construction had been carried away to rebuild other structures. Dr. Bliss offers the following as a possible explanation of the passages in which Josephus seems to exclude the Pool from the wall he describes :

“First comes the statement in Wars v. 4, 2, where Josephus speaks of the bending of the wall above the Fountain of Siloam. This is taken by some to mean a curve to the north of the pool which it excludes from the city. But our plan—in the April *Quarterly*—shows how, after crossing the Tyropœon outside the Old Pool, the wall turns at Ophel, where it overlooks the pool in a way that might well be called ‘a bend above Siloam.’ ”

“In regard to the other question, as to whether the Pool was outside the city at the time of Josephus, note that he says ‘The Fountain of Siloam.’ It is quite possible that the term Siloam might be applied equally to the Virgin’s Fountain as the source of the waters which fed the Pool of Siloam. That spring was, according to any theory or discovery, outside the city at the time of Josephus, and at every time.”

While excavating in the immediate vicinity of the Pool of Siloam the discovery was made that the modern pool—53 feet long by 18 feet wide—was a contraction within the area of the original basin, which was almost square. As restored it measures seventy-five feet on its north side and seventy-one on the west. Near the northwest corner of the enclosing wall a pier was found at the height of twelve feet nine inches from the pavement with the springer of an arch, which indicated the existence of an arcade at one time on that side of the pool. From this and other indications Dr. Bliss assumes that the arcade ran around the four sides of the pool and represented the “quadriporticum,” or four-sided arcade of the Bordeaux Pilgrim.

Directly north of the present pool the remains of an ancient church were found. This building with its appendages was found to be 115 feet in length and 100 feet in breadth. It belongs without doubt to the Byzantine period and was probably built by the Empress Eudisia. This church is mentioned for the first time by Antoninus Martyr (560-570 A. D.). In its present form there are evidences of changes in outline and proportions which indicate one or more restorations. By driving a series of tunnels the general features of the plan were recovered, but the superincumbent mass of earth and debris resting upon the building to the depth of twelve to thirty feet was not removed.

The most interesting discovery, however, in connection with this series of excavations was a grand flight of stone steps on the west side of the old wall leading from the Pool of Siloam up toward the city. The main part of this stairway, as seen by Dr. Bliss, consisted of steps built of hard, well-jointed stones, laid on a bed of chips and mortar. It was evident also that the builders of this stairway had made use of a system of rock-hewn steps of an earlier date. “Though well polished by foot-wear,” says Dr. Bliss, “they are very rudely cut, in great contrast to the well-squared stone steps, and the two cannot be ascribed to the same constructors.” “On the west the steps butt up against the scarp, and on the east against the west wall of the original pool, which also served as their parapet. As the scarp and wall are not parallel, the breadth of the steps varies from 27 feet at the top to 22 feet at the bottom. The number of steps is 34. They vary in height from 6 to 9 1-2 inches, and are arranged in a system of

wide and narrow treads alternately, the wide treads from 4 feet 3 inches to 4 feet 11 1-2 inches, and the narrow ones from 11 inches to 17."

At some points on the eastern edge of the stairway, it was found that the steps had been broken off to make room for the wall of the church, while at other places they were buried beneath the level of the flooring. These indications furnish indisputable evidence that the stairway was older than the church.

Above the flight of steps a large mass of blockage was found, and beyond this a paved road was traced for a considerable distance. The paved road and the steps were of the same class of work and the general direction pointed toward the entrance in the south wall of the Temple area, known as the Double Gate. A slight divergence to the left would connect it also with the entrance at Robinson's Arch. Dr. Bliss found that the mass of blockage between the steps and the paved road had no connection with any part of the city wall, and hence he concludes that it represents the ruins of some structure which belongs to a period following the disuse of the steps. It is evident, as he expresses it, "that so magnificent a stairway must have had a clear space in front of it."

On the south side of the old wall of the Pool a paved court was uncovered. To this court, or entrance-way, steps led down from an extensive pavement at the foot of the great stairway.

The enlarged basin which Dr. Bliss and his associates have thus recovered, piece by piece, is without doubt the Biblical Pool of Siloam; and it is safe to say that no other site in or near the Holy City has furnished so many interesting mementos of the hoary past. Most of the wall and buildings and other monuments of solid construction to which reference has been made, have been covered up again and are now resting beneath barley fields and cauliflower beds; but the secret of their story and environment has been disclosed and now it is possible to reproduce the prominent features of this sacred site, with its approaches and surroundings as it appeared in the time of Christ.

We can hardly be far wrong in saying, in this connection, that we have along the line of the ancient thoroughfare, extending from the Temple hill to Siloam, and thence to the passage way southward between the walls,—the identical sites of the long lost

"Gate of the Fountain," the "wall of the Pool of Siloah by the King's garden," and possibly the very "stairs that go down from the city of David" (Neh. iii. 15).

Down this roadway to Gihon—if we are right in assuming that Gihon was identical with Siloam—a silent procession came more than a thousand years before the time of our Lord, with the three worthies, Zadok, Nathan and Benaiah at their head, to anoint Solomon as King in the room of his father, David. Here, as the holy oil was poured upon his head, the blare of trumpets rang out and reverberated among the rocks, and the shout of the rejoicing multitude arose to the heights above, and was heard by Adonijah and his band of conspirators at En Rogel, on the other side of the ridge of Ophel.

In later times Siloam and the gardens below it became a favorite resort of the pilgrim hosts, which thronged the Holy City at the feasts, and especially at the Feast of Tabernacles—the great harvest festival of the nation—when booths of green branches were erected on the house tops, and in every open space within and about Jerusalem. From Siloam, whose source, like the sacred stream of Ezekiel's vision, was hidden in the very heart of the Temple hill, the water was brought in a golden pitcher at the head of a grand procession, and with great ceremony, for the symbolic libation at the Altar of Sacrifice, on the last great day of the feast. Here, while trumpets sounded and the temple courts rang with shouts of joy and psalms of praise, the water was poured out by the Priest in commemoration of the waters which flowed out for the thirsty multitude in the wilderness, from the rock of Rephidim. It was doubtless in connection with this service, the most joyous of all the ceremonies of the day, that our Lord stood and cried, saying, "If any man thirst let him come unto me and drink."

That which makes this place forever memorable and sacred, however, is the story of the healing of the man, blind from his birth, who came hither to wash his clay covered eyes, in obedience to the command of Jesus. The paved street and the majestic flight of stone steps suggest the route by which the blind man reached the healing waters of the pool. To Siloam, which by its very name was a symbol of Him who was *sent* to be the Light of the world, he groped his way with clouded eyes and hesitating

step; but in an instant, as he washed the cloudy film came off with the grimy covering of clay; and lo! a new world burst upon his astonished gaze. The first glimpse of this new world centered in the sacred pool and its surroundings. There was a glory on rock and water, on field and hillside and over-arching sky, such as he had never even conceived of before, but as he ran up the mountain "like a pleased child," a wider outlook came within the range of vision, and crowning all on the heights above was the Holy City with its gleaming pile of marble and gold. All this and more than words can express, is implied in the brief sentence of the Evangelist: "He came seeing."

THE NESCIENCE OF JESUS.

A STUDY OF MARK XIII. 32.

REV. MEADE C. WILLIAMS, D. D., ST. LOUIS, MO.

The Rationalistic Criticism, in its present trend finds it necessary to its assumptions to predicate limitations in the realm of our Lord's knowledge during his manifestation on earth. This opinion has special value for that school in the ground it affords for modifying any of Christ's sayings which militate against their views of the Old Testament, or against other departures in religious belief which they may feel inclined to make. Because once in a certain particular, *viz.* as to the day and the hour when the end cometh, our Lord declared that not even the Son knew—these men, with a theory to maintain, boldly infer that there are whole departments of truth in which He was such an one as ourselves, and subject to human ignorance and mistake.

This affirmation by the Divine Saviour connects in their minds with the whole modern theory of Kenoticism—a doctrine in contrast with, or in opposition to, the fullness of the Godhead in the Incarnate Son. We do not, however, propose an examination of the Kenosis, but only the submission of a few general observations concerning this passage.

1. It is a single and isolated statement. In its full form it is given by Mark alone. The margin of our English Bible refers to nothing similar in the other discourses of Christ. This is by

no means to suggest the inference that the plain teaching contained in a single verse must be disallowed any power of umpirage. They who sit submissively at the door of God's revelation make no such demand. But there *are* those who have been wont to disparage the citation of "fragmentary" passages, and to protest against what they have scornfully called the "ignorant tyranny of isolated texts," and to insist that only in its "broad outlines" can the Bible be used for proving doctrine, who yet rally with great animation about this single verse, and are ready from it to make deductions and inferences of the widest scope.

2. Whatever the passage may mean, it is evident our Lord was referring to himself in his capacity as man simply. While according to Mark nescience is ascribed to "the Son" in respect to this one particular, the whole context of the discourse shows that "Son" can be taken as a shortened form of Son of Man. Especially is this seen in the context of Matthew's more extended report, where in the course of seventeen verses the phrase "Son of Man" occurs six times; and there it is still further confirmed by the form of statement employed, *viz.* "No man (or more strictly, no one—that is, no created one) knows it; no, not the angels of heaven, but the Father only." Evidently the reference is to all creaturely intelligences. In ascribing this particular knowledge to the Father only, its exclusion from the Son is implied, but only "as touching his manhood," and not as respects his other nature, from the standpoint of which he could say, "I and my Father are one." This duality of consciousness is beyond our comprehension, but not more so than the whole mystery of the divine incarnation which involves in one theanthropic person a limitation of powers, along with an infinitude of embrace; a "feeling of our infirmities" along with a condition of absolute blessedness; a tear-bedewed face at the grave of his friend along with a conquering voice which cried, "Lazarus, come forth."

3. Another peculiarity in regard to this passage is that while ascribing nescience on the part of Jesus in one single particular, it is not an instance of mistake or error. We are not confronted by a claim of knowledge which had no foundation for it, nor by an attempt at prediction which was falsified by the issue of events. This solitary statement belongs to no category which critics could ever label, "The mistakes of Jesus." It was not an instance of

misjudgment, nor of fallibility, nor of narrowed horizon. Not to know must not be confounded with error, nor with liability to error. On this one question the Lord attempted no prediction and no conjecture, and thus at least he cannot be charged with making a mistake in any utterance as to the day and the hour when the end cometh. This distinction it is most important to bear in mind. Zealous theorists have pressed the declaration, which at the utmost is negative in its character, and limited in its application, into the service of affirmations and postulates altogether unwarranted. When we would think of the limitations of our Lord's intelligence, we must let Him indicate for himself, as in this exceptional restriction, the subjects wherein his knowledge is limited. It is little short of impious to make his one self-acknowledged limitation a ground for assuming that he may have been ignorant, or may have been in error, on other subjects concerning which, with explicitness and confidence he did assume to speak, and over all which declarations we can throw the ægis of his own claim, "We speak that which we do know."

4. We have no means of determining why, out of the whole treasury of the things of God from which Christ brought forth so plentifully, this one less important particular of knowledge, the matter merely of a date, should be as a fountain sealed even to himself. Just as once, when hanging on the cross his Father's face was withdrawn from his human spirit, so once in his career as a teacher, knowledge was withheld from his human mind. In each case we confront the deep mystery of the "two distinct natures and one person forever." Evidently there must be something peculiar about "the times and the seasons" which, as He told the disciples after his resurrection, the Father "hath put in his own power," that keeps this hidden from all eyes. That it was reserved from the Master in his communications on earth is the more remarkable because of the freedom and the wide range of his teachings. Spiritual truths for the nourishment of the individual soul, even the words of eternal life which He alone had, and predictive revelations concerning the Kingdom of God in its progress even unto the end of time—such teachings poured from His lips, taught with authority and without a misgiving, even as it became a teacher with whom were hid the treasures of wisdom and knowledge. Especially full were his teachings on those very

mysteries of the future to which this one, excluded from his human mind, was kindred. He spoke with the ease and assurance of a master on the final manifestation of the Son of Man and the consummation of all things, the day and the hour of which, though apparently no more mysterious a topic, was hidden from his mind. In his general teaching concerning the world to come, traversing ground largely untrodden of teachers before, he revealed in no slight detail, heaven with its mansions, hell with its miseries, the angelic orders, a resurrection of the dead, a judgment day, a right hand and a left, and himself on the throne. But it is specially remarkable that in the very same discourse, and in the same breath almost, in which He confesses his ignorance on this subordinate point of the day and the hour, he shows such full and detailed knowledge in regard to the general developments of the future, both near at hand and far remote. He foretells wars and tumults among earthly powers and the calamities of physical nature, false Christs arising, Jerusalem besieged by compassing armies, the utter destruction of the temple, the people led away captive, and its soil trodden down by enemies, the distress of nations and men's hearts failing them for fear, and the shaking of the powers of heaven, the persecution of the righteous, the universal preaching of the Gospel and his own return to earth in the clouds of heaven, and the angels sent forth with a great sound of a trumpet. Surely even though no explanation could be suggested in this passage, in which, as respects one particular item, the great Teacher says, "I do not know," his wide vision of the future and the vast range of latter-day truth which did lie clear before him must be taken into account before men think to predicate of him a finite and limited scope of knowledge.

One further remark—as respects the unwarranted deduction that by our Lord's acknowledgment of limitation in one particular of knowledge the way is opened for doubt or discredit of his words in other lines wherein He not only affirms but assumes the full measure of competence and authority as a teacher. While allowing whatever legitimate sense of restriction may be suggested by this one passage, Jesus must still be confessed, at all events, as a messenger of God to men. Even though his divinity were entirely sheathed and quiescent, his prophetic office would remain. At the very least he stands as a teacher equal in authority with

prophets who went before and apostles who came after Him. Do we accept them as inspired revealers in the name of God? Did they speak as moved by the Holy Ghost, and is their word the end of controversy for those who accept the Scriptures? But Jesus always claimed that the words he spoke were not His own but His that sent him, that his teaching was according to a commandment given him what he should say and what he should speak. Then no theory of Kenosis, and no inference drawn from this withholding from his human consciousness of one item of knowledge, should be allowed for a moment to discredit or impair his teaching authority. He was the only-begotten Son of God, and intimately acquainted with the Divine will and had the Spirit of God without measure, and was anointed above his fellows. Because Paul, referring to his wonderful vision when caught up into Paradise, said of himself "whether in the body or out of the body I cannot tell" (note the resemblance to Christ's word concerning the day and the hour, "no man knoweth * * * only the Father"), we do not therefore think to impugn the Apostle's statements on other subjects whereon he does tell us what he claims to know. If we call them inspired and authoritative unto whom the Word of God came (and the Scriptures cannot be broken), say we of Him whom the Father hath sanctified and sent into the world, Thou art liable to error and mistake?

THE IDEA OF GOD OF BIBLICAL ORIGIN.

PROFESSOR JAS. A. QUARLES, D. D., LEXINGTON, VA.

The idea of God is the grandest that man has. It is the idea of a being, who is real, not a mere thought; who is a spirit, with none of the peculiar properties or limitations of matter; who is one, with no partners, rivals, or companions, and who yet has a threefold nature; who is immanent in the universe, and yet apart from and independent of it; who is infinite in every natural and moral perfection; a Father and Saviour to man and the cause of all things. Man has the idea of such a being, whence did he get it? Two radical opinions exist:—That it is natural and that it is supernatural.

A. Of those who hold that the idea has originated in the mind

of man, and is, therefore, natural, I. The lowest view attributes it to *superstition*. This takes several forms, either singly or in combination. 1. Some trace it to *ancestor* worship. The grossest form of this is seen in the vegetable and animal totems, worshipped by the degraded races, and held by them to be the ancestors of the tribe. Cooper makes interesting use of this belief in his *Last of the Mohicans*.

The higher human form may have originated in more than one way. Where every ancestor is worshipped as a divinity, it probably results from attributing to parents creative and providential power, because they sustain corresponding relations to their children; bringing them into existence and caring for them afterwards. When only some noted ancestor is singled out as the object of worship, it may have been due to some such cause as this:—A remarkable man lives and impresses himself on his posterity. Like Moses, he is not seen to die, but merely disappears. His spirit seems to hover over his people. He appears in a dream, or as a shadow unexpectedly seen; or a form flitting through the forests is reported and is held to be his. He becomes a god from being a hero. Shamanism, practiced in the Ural-Altaic regions of Asia, seems to have ancestor-worship as one of its features. The Chinese, as is well known, carry their filial piety to the extreme of paying religious adoration to their parents. The Romans deified their emperors.

2. Lucretius says, "*Timor facit deos.*" Some of the atheistic evolutionists take up this idea, and contend that the belief in God is an outgrowth of superstitious fear or shame. This idea is not without some basis in truth. It may not account for the idea of a superior being; it surely will not for the true conception of God; but it does explain some of the features of the superstitious religions which have prevailed among men. Many of the ordinary gods of the race might have been born of human guilt or fear. Some of the lower religions, however, are without the idea of sin and guilt, and look upon the gods as the friends and companions of the worshippers.

3. The disposition to deify the *forces* and *objects* of nature and the higher *abstractions* of the mind has been alleged as the origin of the idea of God. That this disposition exists and has shown itself in many races is unquestionable. We have the degraded

African making a fetich of a stone or of the claw of a bird. We see our Aryan ancestors singing hymns to the sky, the lightning, the storm; the Persian kindling fires in honor of the sun; and the classic Greek deifying and worshipping valor, wisdom, love, wine, and beauty.

No one of these views satisfactorily accounts for the idea of God, for the manifest reason that no one gives it or has it. Totems are not God; nor are ancestors; nor the demons that haunt the soul of the victim of conscious guilt; nor the fetich, the sun, nor Apollo, nor Zeus. All of these theories explain the existence in man's mind of an infinitely lower and essentially different idea. The Being described in the opening paragraph is not known to any of these.

It is held, however, that these are not ideas which have produced the mature fruit of the perfect conception of God. To this, there are objections of principle and of fact. Of principle, how can the finite and the imperfect evolve the infinitely perfect? There cannot be in the fruit what was not potentially in the root, in the evolute what was not potentially in the involute. Of fact, because no case exists in which these lower ideas have ever developed into the highest and the true.

II. A second class of thinkers, chiefly philosophers, assert that the mind is able by its *reasoning* powers to construct for itself the idea of the true God. Plato makes Him the highest of the ideas, and seems to identify Him with the good. He is thus made one of the generic ideas, and distinguished from them not in kind but merely in degree. His followers made divinities of all the ideas, and make God, according to Plotinus, to be the One, transcending all being and all thought; or, according to Jamblichus, to be above the One and absolutely unqualified; or, finally, according to Eckhart, to be "nothing, which dwells in the nothing of nothing, which is before nothing." The Deity was too elevated and too pure to concern Himself with the affairs of this earth; therefore, creation was by a lower divinity, a demiurge, and the ideas became a hierarchy of inferior gods, to whom human affairs were committed.

The successors of these older philosophers in our day proclaim God to be the Infinite, the Absolute, the Unconditioned; a negative idea of whom can be had as the correlation of the finite, the

relative, and the conditioned, but whose true nature transcends all of man's power to know, and who is therefore beyond the reach of human concern.

With regard to this view, it is manifest that this metaphysical God, if He exists, is not the Being described at the introduction of this discussion; that He is too abstract for even philosophic thought to reach Him; and that, lifted above all care for man and all worship by man, He may be a God for a race superior to the dwellers upon this earth, but can never be the God whom man needs and for whom he seeks.

III. Probably the prevalent belief in orthodox Christian circles, at present, is that the idea of God is one of the native *intuitions* of the human mind, like space, time, cause, and right. Drs. Chas. Hodge, Dabney, Stearnes, and others so teach. These ideas are not asserted to be native in the sense that the mind is born with them, connate with the mind; but in the sense that the mind has such a capacity to conceive them that it need not look outside of itself for their origin. There are two criteria for these primary ideas and truths: In the first place, they are necessarily true and necessarily believed to be true; and in the second place, they are simple, incapable of being reduced by analysis to anything more elementary. Being, time, space, cause, unity, right, and beauty meet these conditions. For example, time necessarily exists and we cannot conceive of its non-existence; moreover it is elementary and cannot be resolved into simpler constituents.

1. The idea of God is *not simple*. The Neoplatonic conception of Him as pure, unqualified being is simple; but God, as He exists and as we conceive Him to be, is the most richly complex being in the universe, combining in Himself every conceivable excellence.

2. The idea of God is not only not simple, it is also *not necessary*. That the idea of God's existence is true; that is, God exists as a fact; but is not like mathematical facts a necessary truth, is shown, a. By the fact that some men of sound, mature minds are ignorant of God's existence. Every man knows of space, time, cause, but some men know nothing of God. This is true of two classes of persons: (1) Some degraded savages have been found utterly ignorant of a superior being, as shown not only by their own confession but also by their language being destitute of any

word to express such a being. (2) Persons deaf from infancy, are in the same state of ignorance, until enlightened by others. Indeed, we need not go to these extreme cases; we may rather put forth the challenge, that no human being can be found now living, outside of the influence of Bible instruction, who possesses the true idea of God.

b. Moreover, a necessary truth is one which compels the assent of every sane mind. Cases can be found of intelligent, candid men, who deny that God exists; they not only do not intuitively, necessarily believe in His existence, but positively refuse to receive the idea as a fact after it is given to them. Men may profess to disbelieve in the reality of time, or space, but their actions show that they do believe in them. The acts of the atheist do not prove that he believes in God's existence.

Our present inquiry is not as to the truth of God's existence, but as to the origin of the idea we have of Him. Surely the idea cannot be native to the mind, when millions are without it, and a few that have it positively reject it.

B. We have now tested all the natural theories as to the origin of the idea of God, and have found none of them satisfactory. It is not a superstition, nor an evolution; it is not the result of metaphysical reasoning; it is not a native intuition. We have the idea; we ask again, whence did it come?

I. Let us go back in the history of recorded human thought, and see where we first find it. It is in the writings of a historian, the author of the *Pentateuch*. We find the idea in this old Hebrew classic. The author of the *Pentateuch* had it; where did he get it? This is the information which it gives; it says that God manifested Himself to the fathers of our race. These *theophanies* were usually by means of a visible object, and always by means of uttered language. So God appeared to Adam, Eve, Cain, Abel, Noah, Abraham, Lot, Isaac, Jacob, and Moses. To them He made known His existence and partially revealed His character. Adam and Noah were the common fathers of the race. They knew God, and from them, in a more or less corrupted form, the knowledge has been transmitted by tradition from generation to generation until now.

It is not unreasonable but probable that God would thus show Himself to the beings He had made in His own image; at first to

commune with them in their primitive purity; and, after the fall, to preserve the knowledge and worship of Himself among men. We need not wonder at the grossly perverted forms in which we find the idea of God among men now. We need not be surprised that some of the most degraded races have lost it entirely. Paul writes, "Knowing God they glorified Him not as God * * * and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things."

II. The patriarchs got a partial idea of God from personal communion with Him. The manifestations were sufficient for their day and purpose. It pleased God, however, to reveal Himself more fully, and at the same time more permanently. This He did by means of the *written* page, the Word, the utterance of Himself, the Scriptures, in which "men spake from God, being moved by the Holy Ghost." In these writings of the Old and the New Testaments, we have the idea of God, presented in its rounded fulness and unerring accuracy. These are the first written records of the race which contain it.

III. God began the revelation of Himself to man by means of the imperfect disclosures of the theophanies; He made it more full and perfect in the Scriptures; He has completed it by the most wonderful of them all, the *incarnation* of Himself. "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word became flesh and dwelt among us (and we beheld His glory as of the only begotten from the Father) full of grace and truth." Jesus Christ is the final, full-orbed, living, loving revelation of God to man.

That incarnation of the Deity commends itself to man as reasonable is shown in the avatars of Hindoo mythology, and in the many instances found in the Greek and Roman myths. They differ from the Christian as the counterfeit from the genuine.

In a review of this brief discussion, it seems clear that the idea of God comes to man, not from within, but from without; it is not naturally conceived by man, but supernaturally revealed to him. Dr. Dabney objects to this view (*Theology*, p. 6,) on the ground, that if the mind of man cannot originate the idea, it cannot receive it when imparted. Surely this is not true. Many a mind of limited capacity thoroughly understands the principle of the steam engine, none of whom could have originated it. The

ordinary school boy sees clearly the propositions of Pythagoras and Euclid in geometry, and yet not one such mind could have discovered them.

Not a single instance can be found where the unaided mind of man has attained a true conception of God; The Greek philosophers, Anaxagoras, Socrates, Plato, and Aristotle, are the nearest approach to it. It is undeniable that their writings contain many interesting and truthful statements as to the Deity; and it is manifest that they are feeling after God, if so be they may find Him.

It is clear, however, that their views were fatally defective in at least two particulars. They had no conception of the Trinity, nor of God as either the Creator or Saviour of men.

Moreover, we do not know how much of the truth they taught had been handed down to them from tradition of the patriarchal theophanies; or had been received from the teachings of Jews from the Old Testament Scriptures. Some of the old Jewish and Christian philosophers, followers of Plato and Aristotle, assert that their masters were indebted to Jewish sources for the truths they held as to the Deity.

Aristotle, as quoted by Cicero, says, "Suppose these men were to have come up to the surface of the earth, but to have gathered from an obscure legend that a Deity and divine powers exist." Plato traveled extensively, came into contact with many different races, and during his stay in Egypt was doubtless thrown with intelligent Jews.

Palestine bordered on the Mediterranean; from Solomon's time the Jews had friendly relations with Tyre, the commercial metropolis of the world, whose sailors visited every port; the Jewish people began to scatter from their native land as early as 700 B. C., three hundred years before the age of Socrates; under these conditions, it is practically certain that Jews had gone first to Corinth and then to Athens, and that the Greek sages had full opportunity to learn their ideas of the Deity.

We believe that no writing of any prophet or priest, philosopher or sage, can be found in ancient or modern times, penned outside of the knowledge or influence of the Bible, which will give a complete and accurate statement of the idea of God. This fact ought to settle the question. We owe the idea of God to His primitive revelation of Himself to the fathers, to His presentation of it in the Bible, and to its personification in Christ.

Current Biblical Thought.

ADOLF HILGENFELD opens the first number of his *Zeitschrift für wissenschaftliche Theologie* for the year—**The Johannean Question.**

which he seems to think also the first number for the new century (p. 5),—with a long paper of sixty-one pages, which he calls "The Gnostic and the Canonical John on the Life of Jesus." In this he prints a careful recension of the "Wondrous Story" of LEUCIUS CHARINUS, unearthed by Prof. JAMES; and elaborately compares its narrative with that of the Gospel of John, with a view to showing that the Gnostic writer knew nothing of the Canonical Gospel, but, on the other hand, the Canonical writer was acquainted with the Gnostic account. This result already lay in HILGENFELD'S theory of the origin of our John, however, and need not interest those not committed beforehand to such an improbable conclusion. What is of more general interest is the brief reference made at the beginning of the paper to the changes which have passed over "the Johannean question," since HILGENFELD established his *Zeitschrift* in 1858. Then, he remarks, the origin and nature of John's Gospel and Epistles constituted almost the most burning question of theological investigation. The Gospel of John was the chief support of the reconstituted orthodoxy, which "after the turmoil of the revolution had set up a real reign of terror in Germany;" while over against it the Tübingen school proclaimed that Gospel a product of the old Catholic Church, and sought a place for its origination in the course of the second century. In the differences between the Apocalypse and the Gospel it found its fundamental contention of an opposition between the original Apostolic and

Pauline Christianity established,—recognizing in the John of the Apocalypse the "apostle of the circumcision" (Gal. 2: 9) and the "son of Thunder" (Mk. 3: 17), while in the Evangelist it found a thinker standing at the end of that process of wrenching Christianity loose from the law which had been inaugurated by Paul. During the last quarter of the century, however, the school of RITSCHL has thrust itself between these contending parties. The "Master" himself, indeed, held himself prudently aloof from the strife: but this attitude could not long be preserved by his school. This coterie of writers have sought to meet the problem in a two-fold way. The inconvenient Jewish-Christianity of the Apocalypse they have attempted to get rid of by distinguishing in the book between a purely Jewish fundamental document and a Christian reworking. In this, however, they have met with little support, the Right, Middle and Left of theological parties uniting to rebuke the violent criticism to which the book has been subjected. On the other hand, under the leading of HARNACK, they have sought to attribute the Gospel and Epistles to the Presbyter John, memory of whom, Papias has preserved for us,—a notion which HILGENFELD does not find entirely unworthy of attention, though he rejects out of hand the accompanying idea that this Presbyter, whom Papias expressly distinguishes from the Apostle, could have been confused with him and honored as the apostolic head of Asia. What is particularly to be observed here is the increased radicalism of the Ritschlian construction over even that of the old Tübingen school. It denies both Apocalypse and Gospel-Epistles to the Apostle John whereas the Tübingen critics were

more than content to assign the Apocalypse to him,—a fact that shows how little comfort the orthodox can take in what the reviewer of the new *Encyclopedia Biblica* in *The Church Quarterly Review* calls “the significant fact” that BOUSSER, in his article on the Apocalypse in that work, recognizes that the Apocalypse and the Gospel-Epistles come from the same school. The fact is that the extremity of the Ritschlian radicalism surpasses that of any school which has before this had equal vogue. HILGENFELD does not fail to plume the “scientific theology” in view of this on holding the balance true, against the extremities of both parties; and from this standpoint proceeds as we have seen to “deal with” the new evidence of the early date of the Gospel-Epistles brought forward by JAMES from LEUCIUS.

In the first number of the new *Zeitschrift für die neutestamentliche Wissenschaft* (to which the readers of *The Bible Student* have already been introduced) Prof. W. WREDE, of Breslau, prints a short note on *μετάνοια*, in protest against the growing habit of treating it as meaning “change of mind.” This, he insists, is to resurrect an etymological implication which was no longer felt in New Testament times,—as is shown by such expressions as “repent in sackcloth and ashes” (Mt. 11: 21), “repent of fornication” (Rev. 9: 20), which plainly point to something more external,—as well as by such passages as speak of God’s “giving” and man’s “receiving,” “having,” “seeking,” “looking for,” “repentance,” or of “repentance” side by side with “forgiveness of sins.” Moreover, he argues, “repentance” must not be given a sense in the preaching of John the Baptist and Christ, which the Semitic word which they must

have used could not possibly have expressed; especially when the Greek word itself was not invented by the New Testament writers, but had long been used on Jewish lips to express the common Semitic idea (*e. g.*, Ju. viii. 6; Sir. xvii. 24, xlviii. 15; Wisd. xii. 10.) He is willing to allow that the conception of “repentance” was gradually modified in Christian usage,—by the change wrought in religious ideas in general, and by the new connections into which it was brought, as for example, with faith in Christ. But, he submits, this is something very different from the current representation that *μετάνοια* in the New Testament expresses something not only very different from, but something sharply contrasting with, the Jewish “repentance” (*teshuba*). Thus, for example, HOLTZMANN in his *Neutestamentliche Theologie* (I. 206), dwells on the contrast as characteristic of the two religions: *teshuba*, he says, is primarily an inner movement, though it is connected also with confession, fasting, mortification, while *μετάνοια*, on the contrary, “by no means exhausts itself in regrets and mortifications, but includes also a positive act of the will,—an actual return to the way of God, and, therefore, righteousness.” No such contrast between the Jewish and Christian use of the term, says WREDE, exists. Accordingly he looks upon the translation of *μετάνοια* in the New Testament by “change of mind” as unjustified, and thinks we must return to LUTHER’s “repentance,” or if we scorn LUTHER as insufficiently observant of etymologies, let us say to WEIZSÄCKER, who could not have been ignorant of the etymology and yet continues to render “repent.” We may fail to go with WREDE all the way, but so far as he is protesting against confining *μετάνοια* to the sense of “change of mind,” his remarks will certainly have weight.

In the same number of this magazine, the editor, Dr. ERWIN PREUSCHEN, of Darmstadt, prints a note on the middle term in the enumeration in Eph. iii. 6 of the blessings that the Gospel brings to the Gentiles—"that the Gentiles are fellow-heirs, and *fellow-members of the body*, and fellow-partakers of the promise in Christ Jesus." He is not satisfied with this rendering of this unique term (*σύνσωμα*)—chiefly on account of the anti-climax it introduces, and the interruption of the connection of the genitive, "of the promise in Christ Jesus," which, he says, not only may go with "fellow-heirs" as well as with "fellow-partakers," but is almost as much needed with it to complete the sense. Taking a hint from DEISMANN (*Bibelstudien*, p. 158), who points to the use of the word "body" in Rev. xvii. 13; Gen. xxxiv. 29, etc., in the sense of "slave," PREUSCHEN proposes to render here: "cōheirs, and cōservants and cōparticipants of the promise in Christ Jesus." For the *idea* of "fellow-servants" he can refer, of course, to such passages as Col. i. 7, iv. 7, Rev. vi. 11, xix. 10, xxii. 9; and the term here used might apparently be a synonym. The relation of the genitive is preserved throughout: and that is certainly a gain. But is the climax much bettered? Do not the first and third terms still seem unexpectedly separated?

There is a very informing article in the April number of *The Church Quarterly Review* on *Catenae*. "Greek *Catenae* of the Old Testament," of the article the general subject is treated in a very instructive way. The term "*catenae*," it seems, is which may well serve as an introduction to the study of these remains of

old commentators. The specific object of the article, to be sure, is to outline the work already done in the way of examining the *catenae* on the Old Testament, with a view to showing that the subject remains no longer a pathless wilderness, but has been sufficiently explored to encourage other workers to enter the field and reap the harvest—the harvest being material for the recovery of patristic writings on the one hand, and on the other for the correction of the Biblical text. But in the opening pages comparatively late, appearing probably for the first time to describe the *Catena Aurea* of THOMAS AQUINAS in an early printed edition of the end of the 15th century. "The words previously in use were in the West *glossa*, in the East *ἐκλογή*, *ἐκλογαί* or *παραγραφή*." What is expressed is just collections of extracts from the works of previous writers. These extracts may have been made for varying purposes. Sometimes the object was doctrinal, and "such a collection of passages was read by Cyril of Alexandria, at the Council of Ephesus, and at the sixth General Council two such collections were brought forward on opposite sides in connection with Monothelitism, and at the seventh in connection with the Iconoclastic controversy." Sometimes the object was ethical, such as the collection connected with the name of Maximus the Confessor. Sometimes, however, the object was exegetical, and it is with these that we are concerned. The father of the exegetical *catenae* is thought to have been EUSEBIUS OF CAESAREA, but the earliest extant examples do not go back beyond the fifth century, the whole body of them being assignable to the period between PROCOPIUS at the end of the fifth century, and MACARIUS CHRYSOCEPHALUS, Metropolitan of Philadelphia in the fourteenth. The chief "*Catenists*" of

these thousand years include such names as those of OLYMPIODORUS, POLYCHROMIUS, OECOMENIUS, ANDREW, JOHN of DRUNGARIA, and NICETAS, the friend of THEOPHYLACT. The form of the exegetical catenae varies greatly. At first, apparently, they were made up simply of continuous commentaries printed in parallel columns. Then, they became extracts of some length from commentaries, written continuously; and this body of comment was often disposed in a broad margin around a block of the text written in the center,—the names of the authors being inserted in the course of the continuous comment. Next we get the text commented on inserted here and there in the course of the comment itself, in a colored ink. Finally, the catena takes the subordinate place and is simply, in condensed form, written on the margin of a MS. of the Biblical text. The earliest New Testament MS. containing a Catena is apparently *Codex Zacynthius*, usually cited as Ξ ; the earliest Old Testament MSS. so provided seem to be two MSS. of Job, of the 7th or 8th century, one at Patmos and the other in the Vatican. The aids for their study have been of late very much multiplied. Such old books as J. F. A. FABRICIUS' *Bibliotheca Graeca*, viii., and IRRIG's *De Bibliothecis et Catenis Patrum* are still of value: new studies by LIETZMANN (*Catenen, Mittheilungen ueber ihre Geschichte und handschriftliche ueberlieferung*, 1897), and FAULHABER (*Die-Prophe-ten-Catenen nach roemischen Handschriften*, 1899,) together with the notable discussions by PREUSCHEN in HARNACK's *History of Early Christian Literature*, EHRHARD in KRUMBACHER's *History of Byzantine Literature*, and HEINRICI in the new edition of HERZOG's *Encyclopedia*, open the way to their fuller knowledge.

B. B. W.

We revert for a moment to the short series of articles by Prof. CORNILL on the one side and Dr. GREEN on the other, begun in the October issue of *The Monist*, 1899, and continued in the April, 1900, number of the same review, which was brought to an end by the death of Dr. GREEN. (See *The Bible Student*, Vol. II., p. 54.) The brief debate, if it may be designated by that term, was marked by the utmost generosity of expression, in view of the utter divergence of the two scholars on the subject under discussion. In his defence of the Polychrome Bible, CORNILL makes one point that ought to be more often taken into account in the estimate of the great bulk of the critical output of the present time. Dr. GREEN had shown conclusively that each number of this Bible represented not the unanimous conclusion of the whole body of editors, but only the individual verdict of the single scholar who prepared that book,—an opinion itself liable to rapid and frequent change. In answer to this, CORNILL does not attempt to deny the charge, but accepting the fact, defends the general principle of subjectivism and individualism in critical research. There are no "schools," he says, in the sense of hard and fast organizations, like regiments or monasteries marked by a uniform dress. "That which unites the school is merely the sameness of their methods, and the agreement of their fundamental conceptions." One would suppose that two travellers, starting from the same point and pursuing the same direction, ought to arrive at the same place. And this is just where the answer fails to meet the objection. Dr. GREEN's point is just this, that the critics, *despite* the sameness of their fundamental conceptions and of their methods, *nevertheless* do not

arrive at the same conclusions. It is this which proves the fatal subjectivism of the process, and vitiates the whole result. But the special point to which attention is called, is contained in what immediately follows the foregoing words of CORNILL. He proceeds to compare the critics to the men who received the talents in the parable of Our Lord. The critic who puts his talent out to usury, and creates something new, is only doing his plain duty. Not to make his original contribution to science is to neglect the gift that is in him. "Scientific work is undertaken only by those who believe that they have something distinctively their own to offer, something new He who rechews the cud of what the school has already said, is like the slothful servant who hid in the earth the talent entrusted to him." "Something new,"—this might almost be adopted for a motto, to be stamped upon much of the recent Biblical criticism. With the number of men in the field, the limited space to be covered, and the years upon years that this output has already been going on, it would appear that the task was growing increasingly hard, for the advanced critic to show himself a profitable servant. And the perusal of much of this output, especially that of the ephemeral magazine-criticism, does not tend to dispel this reasonable presumption. Alas for any work of which the best that can be said, is—"Something new!"

An excellent and timely illustration of this striving after the new and original is afforded by Prof. SELLIN's recent work, entitled *Serubbabel*. The temple was completed by the returned exiles under the leadership of Zerubbabel in B. C. 516, as we are told in the 6th chapter of Ezra. From that

time until the coming of Ezra and his companions in 458,—a period of nearly sixty years,—there is no record of any events in the Jewish community. In passing to the narration of the events separated by this wide gap from what has been the theme of the first six chapters, the Book of Ezra simply says, "And after these things," (vii. 1). Here is an opportunity for original work! To the critic who is on the lookout for "something new," such lacunae are veritable godsend. Here are two generations that may be filled in with manufactured history! It is impossible that the sacred historian is silent because he considered nothing that occurred within those sixty years worthy to rank with the four great events which he records,—the return in the sixth century followed by the temple-building, and the return in the fifth century followed by the attempted wall-building. No; it must be that he and all the other Biblical writers have *suppressed* some great event; hence the silence of those sixty years. Such an event SELLIN has discovered; it can be called nothing less than a discovery. Led by *a priori* reasoning to expect an attempt to realize a Messianic kingdom after the completion of the temple, SELLIN has searched all the later Biblical books for data that might point to, or even harmonize with, such an occurrence. By these means, he has succeeded in proving to his own satisfaction that there was a revolt against Darius, headed by Zerubbabel, the Messiah-king and fanned by the prophets, which of course came to a fearful end in the death of Zerubbabel, the desolation of the city and the desecration of the newly-finished temple.

When we ask for substantial proof for all this, and search SELLIN's book for it, we find that just here is where the construction breaks down. The author keeps reminding his readers

that obviously the indications of such a revolt, if there are any, will be "very delicate and filmy" (*ganz zarte und feine*); otherwise, they would long since have been discovered. In other words, we must expect to find proofs that on the one hand are just refined and hidden enough to have escaped all the world before SELLIN, yet on the other hand are not so fine as to be invisible, when precipitated by the reagent that SELLIN has been the first to use. The suspicion is inevitable that in fact this must be a very subtle line of distinction. And when we come to examine his proofs, we are not surprised to find that the Professor's line of distinction does not distinguish. This is not the place to examine the six arguments which he adduces. To any one familiar with the later Jewish history, their weakness is apparent. And in fact, the attempt has not met with any general acceptance, even in those circles where "something new" is most likely to gain temporary favor. The labor of answering the whole book, moreover, is spared to any one who holds the genuineness of the letter of Artaxerxes to Rehum, Ezra iv: 17-22, to be established beyond a doubt by the researches of MEYER,—a position now gaining adherents from all quarters. If that brief passage is authentic, SELLIN might have been spared the pains of producing over 200 pages of "something new." Of those pages he devotes but one to the consideration of this cardinal point.

JAMES OSCAR BOYD.

Dr. HARNACK's article is entitled *Probabilia concerning the Address and the Author of the Epistle to the Hebrews*. The theme is one upon which there has been a variety of opinion from very early times. Paul, Apollos,

Barnabas have all found their advocates, and recently Professor RAMSAY (*The Expositor*, June, 1899,) has maintained that it was "the Epistle of the Church in Caesarea to the Jewish party of the Church in Jerusalem: this implies that the writer, practically speaking, was Philip the Deacon." "The plan of composing such a letter," adds Professor RAMSAY, "had been discussed beforehand with Paul, and the letter, when written, was submitted to him, and the last few verses were actually appended by him." Professor RAMSAY recognizes in the problem he attacks the difficulty of reaching any demonstrably certain results, but finds in the illumination which his view throws on the various phenomena connected with the Epistle "a strong probability almost amounting to certainty." So Dr. HARNACK calls his view "Probabilia;" and in closing asserts merely that the new hypothesis now put forward, while not perfectly cogent (*zwingend*), nevertheless surpasses in plausibility all other theories which have been advanced, best explains the phenomena of the Epistle, is supported by inference from very early evidence and has nothing against it. The conclusion which Dr. HARNACK reaches is that Priscilla and Aquila are the authors of the Epistle to the Hebrews. This Epistle, Dr. HARNACK thinks, was addressed to Christians in Rome; not to the whole Church there, but to a small circle of Christians, a house-Church (*Hausgemeinde*). The date must be placed after the death of Peter and Paul under Nero; because of the reference to the persecution through which the Christians had already passed (x: 32ff). The author appears not to have been a personal disciple of Jesus but to have received the Gospel from others. He is a teacher of recognized authority in the circle to which he writes. Timothy was well known

to him, and the change of the first person plural and singular in the Epistle indicates that the person or persons thus included with the author stood in a most intimate relation to him. All these indications are satisfied on the hypothesis that the author was Priscilla and Aquila, a hypothesis which also explains the anonymous character of the Epistle, Priscilla's association with Aquila in its authorship being responsible for this. For when the Epistle about the first third of the second century, began to be circulated outside of the small group for which it was originally intended, there was a tendency to oppose the right of women to teach in the Church. In the Western text of Acts, whose recension Dr. HARNACK assigns to the beginning of the second century (cf. the addition in the Western text in Acts 5:39), we have an instance of this attitude, and specifically in reference to Priscilla and Aquila as authors of an epistle. In Acts we read, with the Greek Uncial text (A) "And when he was minded to pass over into Achaia, the brethren encouraged him and wrote to the disciples to receive him." The Western text (B) has here substituted for "the brethren," "certain

Corinthian brethren sojourning in Ephesus," and the epistle is then directly ascribed to "the Ephesians." Dr. HARNACK thinks we are to understand by "the brethren," Priscilla and Aquila (so also Blass, "imprimis Priscilla Aquilaque"); and possibly one or two persons who had been converted in Ephesus, for as yet there was no regularly organized Church there. The substitution of the Ephesians as authors of this epistle in the Western text is thus an indication of the tendency which was at that time prevalent in the Church, and here manifested itself by taking away from Priscilla and Aquila the letter with which the name of the former was associated in the older text. Hence when about this time the Epistle to the Hebrews came into wider circulation, this same tendency to limit the function of women in the Church led to the suppression of the name of the authors. Had Paul or Barnabas or Apollos been the author, the anonymous character of the Epistle remains unexplained, whereas on HARNACK's theory the reason is apparent: Priscilla's authorship or co-authorship is responsible for it.

WM. P. ARMSTRONG, JR.

Books and Pamphlets.

THE LIFE OF JESUS OF NAZARETH. A Study. By *Rush Rhees*. With Map. New York: Charles Scribner's Sons. 1900. 12mo., pp. 320. \$1.25.

This is volume VII. of "*The Historical Series for Bible Students*." There is much to commend in this compact life of our Lord, and we are sorry that we cannot conscientiously recommend it to the average Bible student, because of the large admixture of what we can only condemn. The author is thoroughly competent for his task, so far as familiarity with the literature is concerned, and so far as ability to set forth what he wishes to in the way he wishes goes. He has the facts, the fancies, the claims and the conjectures, the doubts and the difficulties all well in hand. He evidently sympathizes with the naturalistic and rationalistic interpreters. He seems to be trying continually to open and spread the seams of our faith. He lays very great stress on the human Jesus, almost forgets the divine Christ. To criticize all that we feel deserves criticism in the book, point by point, would take a volume half its size. The work is divided into three parts—Preparatory, The Ministry, and The Minister—with twenty-one chapters, and 275 sections, has a full Appendix containing abundant references to literature, and two Indexes. Outlines of Events, with Harmony, are given at intervals. It would be an advantage for the sections to have marginal headings or notes of content. We have been interested in reading the volume, and we think the plan admirable, and only wish the author could have been more positive and constructive.

On p. 186, third line from bottom, "of" should read "or." D. J. B.

FAITH AND SIGHT. Essays on the Relation of Agnosticism to Theology. By *William Pierson Merrill*. Charles Scribner's Sons. New York: 1900. 16mo., cloth. Pp. 175. \$1.00.

The purpose of this little volume is to show that the agnostic holds an unassailable position when he states that God cannot be known by the human mind with absolute certainty, with any greater definiteness than as the "Infinite and eternal energy from which all things proceed," and "which makes for righteousness;" that even this definition is too definite, is a use of terms to define the undefinable; the absolute truth being that God is unknowable. But also to show as well that the Christian believer holds a position equally impregnable when he states that the human race cannot live and make progress without that exercise of the religious instinct which may be loosely termed *faith*; and that a spiritual anthropomorphism is valid, scientific and worthy of respect, being the best possible interpretation of an inexpressible reality.

It is not at all strange that an author undertaking to show the above should consider the poets of every age the most satisfactory theologians of their periods, and should designate Browning and Tennyson the true theologians of this century. The reader will gain some further idea of the author's theological position from the introductory editorial of this issue of THE BIBLE STUDENT.

S. M. S.



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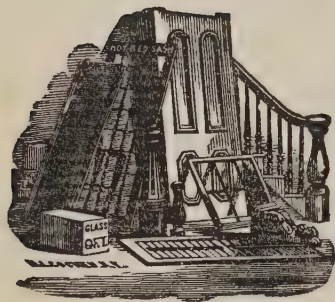
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If we would know how Paul felt about the gospel of the grace of God, by which he was saved, we could not do better than go to "the great thanksgiving" with which he opens the Epistle to the Ephesians. The Epistle to the Ephesians is, of course, not singular in beginning with a thanksgiving to God. That is Paul's customary method of beginning his letters. But it is, perhaps, singular in the marvellous richness and fervor of the thanksgiving with which it begins. And this is perhaps due to what we might have thought an entirely unimportant circumstance. The Apostle was accustomed to draw the theme of his thanksgiving from the special conditions and attainments of those he was addressing. But, unlike his other letters, this was addressed neither to an individual friend and fellow-worker, nor to a separate church with its special circumstances fresh in the Apostle's mind. There was in this case, therefore, no particular subject of thanksgiving, peculiar to the person or church addressed, pressing in on the Apostle's mind and requiring mention. He was thrown back on what was common

to Christians, to thank God for in behalf of his readers. And that is as much as to say he was thrown back on the great fundamental theme of the Gospel. Now Paul's fervor always rises when he is face to face with the first principles of the Gospel.

What Paul returns thanks to God for here is nothing less than the salvation in Christ.

The Trinitarian And with what magnificence of diction as well as depth of feeling and comprehensiveness of view he deals with it! The salvation in Christ involves naturally the saving action of the whole Triune God: and it is easy to make out a Trinitarian distinction in the parts of this long ascription of praise to God for His salvation. Many expositors have, therefore, so divided it. And in any event it is useful to note that there is described to us here the loving activity of God the Father in salvation (in verses 3-6),—of God the Son (in verses 7-12),—and of God the Holy Spirit (in verses 13-14). This successive adduction of the work of the persons of the Trinity in salvation would seem, however, only an inevitable incident of any full description of the process of salvation, for in it

all three Persons of the Trinity are, of course, concerned. And it is more useful to us, therefore, as an indication of the place which the doctrine of the Trinity held in the mind of the Apostle, than as a principle of division of the thanksgiving before us. They gravely err who imagine that the Trinity is only rarely or incidentally alluded to in the New Testament. On the contrary, it forms the underlying presupposition of the entire account of salvation given in the New Testament; and its elements are continually cropping out in the New Testament descriptions of the saving process. It lies in the very nature of the case, therefore, that a Trinitarian suggestion should be visible through this description of the salvation in Christ.

The principle of arrangement in the present instance would seem, however, to be what we may call chronological, rather than economical. We would seem to be following more closely the natural lines of the development of the passage, if we note that Paul traces in it the salvation in Christ for which he blesses God, consecutively, in its preparation, execution, publication and application:—in its preparation (verses 4-5), its execution (verses 6-7), its publication (verses 8-10), and its application (verses 11-16)—both to Jews (verses 11-12) and to Gentiles (verses 13-14). Thus he brings before us the whole ideal history of the salvation in Christ, from eternity to eternity,—from the eternal purpose as it formed itself in the loving heart of the Father, to the eternal consummation when all things in heaven and earth shall be summed up in Christ as under one head, and He shall be ready to restore the now perfected kingdom to the Father that God may again be all in all. So looked upon, this splendid passage

exhibits lucidly its true character as a compressed history of the kingdom of God in the world—an apostolic précis of human history conceived from the point of view of the Divine activity in the establishment and development and consummation of the kingdom.

Let us observe how the contemplation of the unrolling of this great

The Illimitable historical process affects the Apostle's
Blessing of the own mind and heart.
Gospel. This is revealed to

us in the intense fervor that informs the whole passage—which is not a measured expression of the Apostle's thanks to God, but can be literally described as an inextinguishable burst of praise. Its key-note is struck in the opening word—"Blessed!" Note the reiteration of the term: "*Blessed* be God who hath *blessed* us with every spiritual *blessing*!" It is easy to perceive where Paul's mind and heart were when he was writing down these words. When a man's lips can frame only this one word,—"*Blessing, blessing, blessing!*"—we know what is in his heart. We should not fail to observe the ingenious, and more than ingenious,—for it is the ingenuity of the heart,—correlation of the term "*blessed*" here, as applied to God, with the same term as applied to man. Paul blesses God because God has so highly blessed man: only, God blesses with *deeds* while man can bless Him only with *words*. But the thing to be especially observed is the joyful gratitude, the delighted wonder, the swelling praise that fills the Apostle's heart as he contemplates what man has received in the salvation in Christ. He thinks and speaks of it as summing up in itself every conceivable good. Blessed be God! he cries. Why? Because He hath blessed us! How? With every possible blessing! For

that is what this outburst of praise means. Every conceivable blessing, says Paul, is poured out on us in the salvation in Christ. And the form of the language shows he means this to the uttermost.

As the Apostle goes on to describe the blessings received in the salvation

The Accumulation of Praise. in Christ, it would almost seem as if his pen had run away with him. Only it is not a matter of the pen, but of the heart: it is not a question of words here, but of the feelings. But it must needs be confessed that the Apostle has so accumulated phrases at this point in the fervor of his emotions of gratitude and praise, that it is very difficult to follow him in his heaped-up epithets. He is not content to say that in the salvation in Christ, God has blessed us with "every kind of blessing." He adds two further characterisations which seem to pile Pelion on Ossa and which distress us as we unavailingly strive to rise to the height of the great argument. "Blessed be God," he cries, "who hath blessed us—in every kind of spiritual blessing,—in the heavenlies—in Christ." What are we to make of this chain of a three-fold enhancement?

No wonder the commentators are divided as to how the successive

Different Constructions. clauses are to be related to one another. When the heart speaks, there is such fulness of meaning that the analyzing understanding stands sometimes aghast at the task set it. Are we, it asks, to take these clauses in one continuous string—each qualifying the immediately preceding? Or, are we to take them as parallel to one another, each further explaining, in the light of the preceding, the one matter of the nature of the blessing adverted to? In other words, is this what Paul praises God for,—“that He has blessed us in the salvation in

Christ, with every kind of Spirit-given blessing that is in the heavenly places in Christ:” so that he affirms that all the blessings that heaven contains are poured out on us by the Spirit,—nay, that all the blessings deposited in Christ, Christ the exalted Conqueror of sin and death, seated now in heaven, clothed with all power in heaven and earth in behalf of His people, His body, His church, are lavished on us by His Spirit sent forth to minister to the heirs of salvation? Or is it rather this that the Apostle praises God for—“that He has blessed us with every possible kind of blessing that is given by the Spirit of God,—that is to say with specifically heavenly things, supernatural things, those precious heaven-born gifts which are so much greater and more to be desired than any earthly things—that is to say, rather, with Christ himself, in whom are hidden not only all the treasures of knowledge and wisdom, but of blessing as well, and who is Himself so much greater than all His gifts that in Him are summed up all and more than all that we can mean by ‘every kind of blessing?’” One or the other of these things is what Paul seems to have meant. It is hard to say which: and it is probable that expositors will always differ as to which.

It does not seem to be of much importance, to be sure, after which

The Hinge of the Whole Thanksgiving. fashion we analyze this great utterance of a full heart. For in either case, has not Paul said everything that could be said, to declare the blessing that has come to men in the salvation in Christ the supremest blessing man can conceive,—nay, as “what eye hath not seen, nor ear heard, and what hath entered not into the heart of man,—what God hath prepared for them that love him?” As he per-

mits what God has prepared for them that love him to display itself before his astonished eyes, Paul is overwhelmed with a sense of the blessing it brings to sin-laden men. What wonder if we are overwhelmed with his description of what he saw! What God has prepared for them that love him! Ah! here is the key-note of the passage. It is all of God. It is not of our deserving: it is not of our doing. It is all of God. It is therefore that Paul blesses God for it all with such fervor of language. Were it of man, in any of its items, so far the voice of his praise would be stilled. And it is therefore that he simply sows his expressions of grateful praise with asseverations of the origin of all our blessings in Christ in God's gracious purpose, and with acclamations of praise to him alone for its gift. The fundamental note in all Paul's praise is the note of *solī Deo gloria*. All that comes to man in this salvation is of the grace of God alone, a grace prepared of God in eternity-past, poured out on us now in the sovereign work of the Spirit, and to abide on us to the eternities to come in accordance with His gracious purpose—all to the praise of the glory of His grace. It is for this cause, says the Apostle, that when he heard that his readers now believed in Christ, he turned his eyes in thanksgiving to God—because to believe in Christ is of God, and he that believes in Christ is in the hands of this unutterable grace. It is obviously only another way of saying that "if God be for us, there is none who can be against us." And it is this thought that moves the Apostle with the deepest emotion of praise.

B. B. W.

* *

A false issue never tends to a sane conclusion. Hence it is with regret

that we find a writer in an esteemed contemporary (*Biblical World*, April, 1900, p. 314.) saying—"It should not be considered strange if men prefer to receive their Christianity directly from Christ rather than at second-hand through Paul. Why is it that some people object to giving Jesus the supreme place in Christianity, and Paul a secondary place?" It would be proper to ask who are "the some people" here referred to? Perhaps the writer from whom we have quoted would find himself puzzled to answer this question. From the days of Paul to the present, no such persons can be found. There have been, and are, doubtless, those who are disposed to give themselves the precedence both of Paul and Christ; but we know of no one who either avowedly or implicitly has sought to give Paul precedence over his Master. It is, of course, very admirable for one to be jealous for the honor of Christ: still, if disastrous results are to be avoided, such jealousy ought to be according to knowledge.

It will be well for us to notice the occasion of the confusion that has led the writer, above quoted, into his misleading statement. We say the occasion, because the matter to which we shall call attention is not the cause of such confusion as his—that lies much deeper, but merely its occasion. Doubtless this is to be found in the fact that many people insist upon putting the teaching of Paul upon a perfect parity in the matter of authority with that of Christ himself. This is an offence to some. They insist that to do so is to derogate from the honor of Christ.

Now, however much we admire their jealousy for Christ, his honor,

and the supreme authority of his words, we must deplore their lack of patient and clear thinking. They seem to have forgotten that Christ said—or, to be more critically exact, that Christ is reported to have said—"He that rejecteth me, rejecteth him that sent me." The reason for such a statement is obvious. It lies in the fact that the words which he spake he spake not from himself (John xiv. 10). To many it would seem, and properly, very forced exegesis to make these passages primary proof texts for the divinity of Christ, for his personal parity with God. The language of the Master in this instance is abundantly satisfied, if we remember the common-sense principle that contempt for a messenger is an indignity to him whose messenger he is. Let us suppose then that Paul was the authorized, qualified and faithful messenger of Christ. Might he not say with propriety, "He that rejecteth me, rejecteth him that sent me" and say it without at all claiming for himself co-equal personal dignity and authority with Christ? Indeed, when we look a little closer, we find that Christ prefaces the statement made about rejecting himself with these significant words: "He that heareth you, heareth me, and he that rejecteth you, rejecteth me." The person of the messenger may lend an added dignity to his message: it may impose an additional responsibility upon those who reject the message; but the *authority* of the message is derived not from the messenger, but from him who put the message in the messenger's mouth.

From this it appears that they do err, who imagine, that to assign to Paul's words an authority equal to the words of Christ himself, is to assign to Paul a personal dignity or authority equal to that of Christ. Even of the humblest, most unlettered Christian of to-day, it is true

that when he speaks the words of Christ, or conveys to another in his own words, the mind of Christ, he speaks with the authority of Christ. The real question in regard to Paul is simply this: Is there evidence that he was in a position fully to understand, and accurately and authoritatively to declare the mind of Christ both upon points touched upon in Christ's personal teaching and also upon points in reference to which Christ may have reserved the declaration of his mind until after his resurrection. This, we say, is the real question. It at least presents a tangible issue. However much we may differ upon this point, it is not worth while to confuse either our own minds or those of others by speaking as though there were some disposition to foist Paul into the place of Christ. If Paul is an authorized, qualified and faithful expounder of the mind of Christ, then, when we take our Christianity from him, we are not taking it at second-hand. For, on this supposition, it is Christ himself who is speaking to us in, and through Paul, even as the Father spoke to us in, and through Christ.

If we turn from the occasion of the confusion manifested in such lan-

The Source of language as that quoted above, to its source, The Confusion. we shall begin to ap-

preciate, perhaps, the perils that lie concealed in this unscriptural, and hence unwarranted, jealousy for the honor of Christ. The source, then, of this tendency to depreciate Paul under the plea of exalting Christ, lies in the rejection of the statements both of Paul and Christ in regard to the relation sustained by Christ to the teaching of Paul. Here, again, we are dependent, of course, for the proof of our proposition upon the fidelity with which the teaching of Jesus and of Paul upon this import-

ant point have been preserved. Let one grant, then, that we have a correct account of the conversion and calling of Paul to his office: let him grant that the apostle is a true witness when he says—"For I make known to you, brethren, as touching the gospel which is preached by me, that it is not of man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation by Jesus Christ:" let us grant that he was not carried away by the excessive self-appreciation that characterises some writers of our own day, when he said—"But though we, or an angel from heaven, should preach unto you any gospel other than that which we have preached unto you, let him be anathema:" let it be granted that Christ himself created the apostolate; that it was not an idle form when he breathed upon them and said: "Receive ye the Holy Ghost;" that he was speaking primarily and in a peculiar sense to them when he said: "I have yet many things to say unto you but ye cannot bear them now; howbeit when he, the Spirit of truth, is come, he shall guide you into all truth," and we shall see how easy it is for one to fall into the mistake—if it be a mistake—of attaching an authority to the official teachings of Paul than which no greater can be attached to the teachings of even Christ himself. The source, then, of the misleading, mischievous idea embodied in the language that we have quoted, is clearly a rejection of what seems to be the most obvious and natural meaning, indeed, the only and absolutely necessary meaning of the language used both by Paul and by Christ. May we not, without offence, question, not the sincerity, but the discrimination of a jealousy for the honor of Christ, which puts such needless dishonor both upon Paul and Christ?

We have already seen, in part, the results to which the plausible, well-meant proposition,

The Results. above quoted, leads.

They are not encouraging. But unhappy as the results already instanced may be, we question whether they are in reality the worst that grow out of the tendency some have to depreciate Paul at the expense of Christ, under the vain delusion that they are exalting Christ merely at the expense of Paul. The disposition that leads men to discriminate between Christ's own teaching and Paul's teaching, is one that must lead men to discriminate between Christ's teaching and the evangelist's re-production of that teaching. Indeed, it is quite the custom, at present, to speak of this discrimination between the real teaching of Christ, and his teaching as preserved in our Gospels, as the only true, critical, procedure. Such a notion, however, only shows how far the word "critical" has wandered from its primary and proper meaning. Criticism always implies—or ought to imply—the sane application of sound principles of judgment, with a view to determining upon which side of a question the preponderance of reasonable probability lies. Where either of these elements is lacking, we may have much interesting reading, many ingenious and plausible combinations, and a Well-hausian wealth of learning, but we cannot concede that we have anything that properly deserves to be called criticism. Still, we cannot change facts, and the fact is that the present tendency is to assert that the only proper, scientific, and critical procedure for the student of the Gospels is to work back through the material furnished by the evangelists to the real teachings of Christ. And herein lies one chief danger of this whole misconception. For while the

procedure may be "critical," attaching whatever meaning we can to the word, the result to which it leads is somewhat startling. What is that result? Why simply this:—we have to take our knowledge of Christ, and of the teachings of Christ, not from those "who were from the beginning eye-witnesses and ministers of the word," but from our modern "critics." In other words, Christ chose certain men to be with him during his earthly career: he gave them repeated opportunities not only to see and hear him in his public official acts and discussions, but privately to question him in regard to the significance of the same: not only so, but before he left them he breathed upon them and said—"Receive ye the Holy Ghost;" and along with the qualification thus conferred upon them for the discharge of their commission, he formally commissioned them to go and teach: further, he explicitly promised them the continued and special presence of his Holy Spirit, when they were to speak for him. Yet we are told that the sane procedure is to go behind the testimony of these men thus specially qualified and guaranteed, and by a judicious selection from, and sifting of, their testimony, to ferret out the real teaching of Christ.

It will be well to observe the real issue with which we are confronted.

Let us suppose, then,

The Real Issue. for the moment, that Paul, without intending to do so, has misstated the source and exaggerated the measure of the authority that attaches to his words: let us suppose that his teaching in regard to the Gospel of Christ is merely a statement of the results arrived at by himself under the ordinary illumination of the Holy Spirit from a prolonged study of such real information as he may have acquired

concerning Christ and his teachings; let us admit that these results have been colored by influences arising out of his personal temperament, his experience, and his historical environment: let us suppose, further, that we have, each of us,—to his own satisfaction at least,—sifted out from the four Gospels the genuine teachings of Christ. Now, it is clear that we will be confronted, each for himself, with this question—Shall I accept as the true interpretation of the teachings of Christ the results at which I may arrive by my personal reflections upon the material gathered from the Gospels, these results being colored by influences arising out of my personal temperament, my personal experience, my personal environment, or shall I accept the results arrived at by the apostle, and embodied in his epistles? We submit that, if a lofty intelligence, a burning love, a holy character, a consecrated zeal, are any qualifications for an intelligent appreciation, and a correct statement of the real significance of the life, the works, and the teachings of Christ, then the apostle, Paul, stands without a peer as an authority upon all of these points. It is all very well to say in the calm, self-possessed style of one of our well-disciplined moderns—"It should not be considered strange, if men prefer to receive their Christianity directly from Christ, rather than at second hand through Paul." Of course not, of course not. But this will not hide from the eyes of those who may not be "critics," but who are in the habit of exercising a little judgment for themselves in reference to momentous matters—we say this style of speech will not hide from the eyes of a great multitude of thinking men the fact that it may be far better to take our knowledge of Christianity even at "second-hand from Paul," than to take it at third-hand, shall we say,

or at fourth-hand? from some self-constituted modern source of information; indeed, better even than to formulate it for ourselves by original research. "Original research" is quite the fad; and far be it from us to depreciate its necessity. But when we come to consider the value of its results, we cannot overlook the fact that even this method has its limitations. These limitations are immutably fixed by the personal qualifications of the original re-searcher, and the conditions under which his investigations are conducted.

If we have the case clearly before us, then the real issue is, Shall we take our Christianity from Christ through Paul, or shall we take it at second-hand from a writer who may, perhaps, have taken it at second-hand from BEYSLAG, WEISS or BRUCE? or who may have worked out a Christianity for himself which he considers as, at least in some respects, nearer the ideal that he conceives to have been in the mind of Christ, so far as he is at present able to distinguish the really Christic elements in the gospels—than that of Paul or even of BRUCE or BEYSLAG? We are not consciously wanting in either appreciation of or respect for BRUCE, BEYSLAG or the writer in the *Biblical World*—in their place. Our sincere good will for such estimable gentlemen only makes us deprecate the more anything that seems to put them into competition, and still more anything that brings them into conflict with Paul as an interpreter of the mind of Christ, and purveyor of the Christianity of Christ. The contrast is too glaring; the odds against them are too cruelly unequal. We are far from accusing them of any conscious want of modesty, but they evidently overlook that Paul has the advantage of some eighteen centuries of unquestioning deference behind him.

We cannot close without alluding, at least in a word, to what seems to us to be the real significance of the situation now confronting us.

The Situation. The question of the hour is—Is a new era in the history—we will not say of Christianity—but of religion about to be inaugurated? Christianity being a system built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone, any wedge that will effectually separate the foundation from the corner-stone, the prophets and apostles from Christ, must also, sooner or later, bring down in ruin the whole superstructure. Much of the material that has entered into it may be gathered out of the debris and be wrought over into another structure, but we must not lose sight of the fact that it will be distinctly another structure. Those who are engaged in diligently driving the wedge, should not blink their responsibilities. The issue they must face is—Are we prepared to assume the role of the founders of a new, more or less, elective and syncretistic system? If so, who of us shall be the chief corner-stone, and who the precious foundation? The issue for the rest of us is—Are we prepared to accept this proposed substitute for the foundation, which consists of the prophets and apostles, and has Christ Jesus himself as its chief corner-stone?

W. M. MCP.

* *

There was an old legend that St. Luke was a painter. How the legend arose we do not know, nor is it likely that there was any truth in it. It was a pretty fancy, created perhaps out of

Luke a
Literary
Artist.

the wish to attribute to the evangelists qualities and powers which would commend them to the tastes and admiration of the Graeco-Roman world. Perhaps it was due to that invasion of the Church by the ideals of Hellenic culture which certainly took place more or less in the second and third centuries. But it raises the question why Luke in particular was invested with the artist's aureole, and makes one wonder whether artistic powers were even then felt to reside in him more than in the other New Testament writers. Unquestionably they do. In the literary sphere at least he was an artist. He had a mind open to the beauty of character, a feeling for local color, often an evident appreciation of literary form, a power of arranging his materials in an artistic manner, and above all the touch of humanity in his description of the life and person of his Lord. If he was the first Christian historian, he may be termed also the first Christian artist.

This quality appears conspicuously in his reports of the speeches of others than Christ which occur in the Acts, and to some extent also in his gospel. Take, for instance, the addresses of Peter, Stephen and Paul. They are not always verbatim reports. Often they are obviously mere abstracts of speeches which must have been originally of considerable length. In them we can frequently observe Luke's own characteristic marks of style and modes of expression which appear elsewhere in his writings. But he never fails not only to reproduce the substance of the original address, but in many cases to repeat the very words of the speaker; and in doing so he is sure to give those phrases which were most characteristic of the man and the occasion.

We thus obtain the local color of the event he is describing. The harmony of Peter's speeches in Acts with the teaching of the apostle in his Epistles is sufficient to illustrate what we mean. The same is shown pre-eminently by the variety in Paul's speeches at Pisidian Antioch, at Lystra, at Athens, before the Jews, and when in the presence of Agrippa. Luke's brief reports give in each case the situation as the speaker himself realized it. This even extends to the quality of language employed by the historian. When the incident lies among Hebrew speaking people, Luke's Greek usually becomes Hebraistic. At other times it is more classical; and the preface to his gospel shows that he could construct a pure Greek sentence. We thus get the effect which a modern historian would secure by description; and we follow the first Christian artist with a peculiarly vivid sense of the actual circumstances into which his narrative leads us, such as, it is safe to say, no other evangelist provides.

Equally beautiful is Luke's delineation of persons. Again the result is not obtained by description, but rather by delicate touches which incidentally

bring out the beauty without seeming to try to do so. We may take for illustration of this the group of characters brought together in the first two chapters of his gospel, the gospel of the Infancy. We are almost enabled to see the aged Zacharias standing before the altar of incense; and certainly none can fail to perceive the profound piety and the genuine Hebrew faith which the priest poured forth in his Benedictus. Around him gather the holy Elizabeth, and the devout, pure maiden from Nazareth,—both of them perfect examples of the finest type of Hebrew womanhood.

Equally beautiful are the characters of Symeon and Anna. It is from Luke's graphic, faithful, discerning narrative that art has drawn its ideas of this holy circle. Luke has supplied the pigments which later artists have put on canvas. It is to be remembered also that Luke was a Gentile, and yet he was able to thus breathe in the very atmosphere of Hebrew life. This could not have been due merely to his use of older sources, for he does not copy them but relates what they gave him in his own way. Neither was it the mere result of his own Christian piety; for many pious men fail to appreciate other types of religion. It was due, no doubt, to his inspiration, yet the Spirit which inspired him used his natural mental qualities. In it we may therefore see the artist. This evangelist appreciated moral beauty. To him a lofty character was worthy of loving delineation. He saw its strength and its delicacy. He gave to us glimpses into the gallery of the portraits of the ancient saints which will never be effaced from the memory of the Church.

Another phase of Luke's artistic power comes out in the exquisite

**The Story
Of a
Penitent.**

story of the sinful woman who anointed the feet of Jesus (viii. 36-50), an incident which this evangelist alone has preserved. Here we have not only strong local coloring, but an incomparable beauty of literary form which is most appropriate to the moral beauty of the scene itself. No one can read the incident without feeling the perfection of Christ's rebuke to the Pharisee, or without filling up the story with a background of sin, repentance and love which appeal in the strongest way to the imagination. It is evident that Luke felt all this himself. He has immortalized

the incident. And he both reports Christ's words to Simon (44-46) and gives his own description of the penitent's conduct (38) in language which nearly reaches the level of poetry. In the original it almost becomes metrical. The evangelist who furnished this narrative or who at least appreciated its beauty enough to preserve it, was no mere chronicler. He had the sense both of moral beauty and of the appropriate language in which it should be clothed. In short, he again proclaims himself the artist. If he had been using paint and brush instead of ink and pen, he would have produced, in this instance, a picture the fascination of which would have been overpowering.

It can in like manner hardly have been without the operation of the

**The Parables
Of
Grace.**

same motives that Luke was led to report the matchless parables of his Lord which are found in that portion of his gospel (ix. 51 to xviii. 14) which is most peculiar to it. Here we have the Good Samaritan, the Friend coming at midnight, the Great Supper, the Lost Sheep, the Lost Coin, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus, the Publican and the Pharisee, together with incidents like that of the Samaritan village (ix. 51-56), and the visit to the house of Mary and Martha in Bethany, which gleam like brilliants even amid the teaching of Jesus. The origin of this portion of Luke's gospel presents a curious and difficult problem. Why did not the other synoptists give us this material? Hardly because they could not perceive its value. Certainly not because they had not heard of these sayings and doings of their Master. The question is a hard one, it must be admitted. We shall not try to solve it now. But we

cannot fail to be impressed again by the fact that it was Luke who preserved them. There is at least a singular harmony between his type of mind and these incomparable stories and incidents. We cannot doubt that he appreciated their beauty. In them we have liveliness of narrative, unequalled pathos, great variety of figure and color, profound suggestions. These may be called the master parables of the Saviour of mankind. Our artist-evangelist collected and transmitted them, and they remain the everlasting illustrations of the universal gospel.

Finally, what shall we say of Luke's portraiture of the Christ himself?

**Luke's
Portrait of
Christ.**

It has very distinct features. It is painted from a different point of view from those of his fellow-evangelists, though all unite in giving the same divine-human face. In Matthew we look on the royal Messiah of law and prophecy, the true Son of David and King of Israel. In Mark we see the mighty Victor over sin and evil, the strong Son of God, the divine hero, who even in his death vanquished the foe. In John we have the incarnate God; very human indeed, truly historic, but in the human life manifesting eternal deity. To Luke, too,

Jesus was divine. But he was concerned mainly to depict the personage himself, the living character. Through him we are enabled to realize the personal charm of Jesus. He alone has given us the boy in the temple. We read likewise of the impression made on Jesus' townsmen by the "gracious words which proceeded out of his mouth." Luke's Christ is to a pre-eminent degree the friend of the publican and the sinner. He is very real, very human. We look on him as on a portrait of Raphael's, but without the unreal aureole or the conventionality of sainthood. He is the perfect man, the Saviour of perishing humanity. We feel as we read Luke that if we could only have gazed upon His face, we would have seen humanity glorified and would indeed be satisfied with his likeness. It is not for us to compare and contrast the evangelists in any such way as to imply defects in their presentation of Jesus. But they do supplement one another. Luke's picture is the artist's. It is realistic, pictorial, intensely human; at the same time, it is suffused with the glow of moral perfection, and through the form we see the mind. Like an artist, Luke presents his Lord externally; but also like an artist, he interprets the mind of Christ by means of his delineation of the man.

G. T. P.

PETER, THE ROCK.

PROFESSOR CHARLES A. SALMOND, D. D., EDINBURGH, SCOTLAND.

Simon the son of Jonas was in early days suggestive of anything rather than of a rock. Honest-hearted enough from the first, he was facile, impulsive, rash, and so impressible to every passing influence that few would have cared to count upon him in any matter of importance. With much that was attractive in him to those who really knew him, and with great capabilities, he was conspicuously lacking in one thing—and that the very thing we associate with a rock—reliability.

But Simon met with Jesus Christ one day, and in that hour he came under an influence that wrought in him a marvellous change. The meeting, recorded in the opening chapter of John's gospel, is full of dramatic interest. Andrew the fisherman, with another who was doubtless John himself, has made the great discovery—"We have found the Messias." Realizing the joy of having a gospel to proclaim, Andrew is filled with the desire to bring some one else to the Saviour; and, as natural affection gives appropriate direction to Christian love, he first finds his own brother Simon, and brings him to Jesus (John i. 41). What a meeting that was! It was a scene worthy of the noblest effort of Christian art to represent—Jesus and Simon for the first time face to face! That was a good day's work for Andrew, standing modestly in the background and thankfully looking on. Although his was no very conspicuous place among the twelve, he was here in a true sense the first home missionary, as he was afterwards to be in a true sense (John xii. 22) the first foreign missionary of the New Testament Church; and we can imagine how his honest heart would exult, as to such a Master he brought such a disciple as his brother Simon.

It is evident that it was felt by Jesus himself to be a notable day, when this great, rough, impetuous, but true-hearted man of Galilee was brought for the first time within the sphere of his personal influence. The Apostle John, who was a fourth party to the scene, can recall as vividly as if it were yesterday the very look and tone of the Master, as he describes, long after, an occasion so memorable—"And when Jesus beheld him, he said, Thou

art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation Petros" (a rock, or stone). Like the artist who, looking upon the rude, unshapen block, sees his own ideal in it, Jesus, looking upon Simon, sees in him the man that is to be. The name He forthwith gives him may often have to be to Simon a rebuke. But it is none the less a prophecy, which, coming from such a Master, has in it inspiration too for the disciple. A rock—a notable pillar in Christ's Church—that is what Simon is yet to be; that is what the Lord in His own divine way is to make of him yet.

The full result is not to be accomplished all at once. But He is faithful who has promised, who also will do it; and grace will have its perfect triumph at the last. It has been aptly remarked by Trench (*Miracles*, 138), that even as some statues are cast in a mould and at an instant, while others are only gradually hewn and polished, so there are "fusile" Apostles like St. Paul, who are melted and moulded as at one lightning flash, while others are shaped and subdued by "a more patient process," here a little and there a little, into the perfect image of their Lord's design. It was to the latter class that Simon Peter manifestly and preëminently belonged. He needed many a stroke of the chisel to make him what his Lord would have him to be. But there was the genuine grit in him, and the loving care and gracious discipline bestowed would not go without its recompense.

If we turn next to another scene in Gospel story—recorded in the 16th chapter of Matthew—we shall see how, in spite of manifold hindrances, the work of grace in Simon has progressed. His Lord's ideal for him has not been completely realized; but it has made large progress toward that end.

The time is nearing the close of our Saviour's ministry on earth. He has been devoting himself of late, with peculiar assiduity and largely in seclusion, to the training of the twelve for the great work that lies before them; and, being in the retired northern region of Caesarea Philippi (the modern Banias, at the base or Hermon), he puts to them the question—"Whom do men say that I, the Son of Man, am?" (Matt. xvi. 13). The answer is, "Some, John the Baptist; some, Elias; and others, Jeremias or one of the prophets." Next comes the more incisive, testing question—"But whom say ye that I am?" And Simon Peter,

with promptitude, and also manifestly, with an impressive fervour that spoke out all his heart, answered—"Thou art the Christ, the Son of the living God." This devout confession marked so important a stage in the preparation of Simon and those for whom he spoke that Jesus, evidently not without emotion, exclaimed—"Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And"—since thou hast borne testimony thus to me—"I also say unto thee, That thou art Petros, and upon this Petra I will build my Church; and the gates of Hades shall not prevail against it."

Now, on this brief declaration of Christ, a whole controversial library has been written—the passage having been wrested by the Church of Rome to its own purpose, of vindicating a primacy of power for Peter among the apostles, which is supposed to have been handed down, through his so-called Pontifical successors, to the present occupant of Peter's chair, Pope Leo XIII. It is no part of our present purpose to expose the many unwarranted assumptions involved in the Papal claim—in respect of the historicity of Peter's connection with Rome, and of the continuity of the imaginary chair which unites the present Pope with the Apostle. Enough to observe that from this very passage in the 16th chapter of Matthew, on which so much is founded, it is evident that whatever primacy may have belonged to Simon Peter, it was very different from the heritable lordships claimed by the ecclesiastical potentates who have professed to succeed and represent him; and further, that possession of the infallibility said to be ascribed to Peter here and to be vested in his successors must be consistent with the sharp rebuke almost immediately administered (v. 23), when our Lord "turned and said to Peter, Get thee behind me, Satan; thou art a stumbling-stone to me; for thou savourest not the things that be of God, but those that be of men."

Let it here be said, that we are not concerned to deny that a certain primacy did belong to Simon Peter among his brother disciples. His name always occurs first in the lists of the Apostles, just as the name of Judas always comes last. Peter had possibly a priority in age; he had certainly forceful, manful, forward qualities which made him a born leader of his fellows; and, as divine grace accomplished its work in him, he became more and more

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conspicuously a spiritual power both in the apostolic circle and beyond it. But this is very different from attributing to him any official supremacy, such as Rome assigns to "the pilot of the Galilean lake," who, with his "mitred locks" and "keys of massy metal twain," would not be very recognizable to the closest of his contemporary intimates it may be feared, either as portrayed in mediaeval art or as represented in his living modern "successor."

But what, then, are we to make of this declaration of Christ to Simon Bar-Jona—"Thou art Peter, and on this *petra* I will build my Church." Two things are to be guarded against. We are not, on the one hand, to denude it, in the interests of Anti-Roman orthodoxy, of its personal reference. On the other hand, we are certainly not to make the personality of Simon Peter everything, as though in him were to be found—as Christ's Vicar or otherwise, the seal and practically ultimate foundation of the Church. This is unquestionably, notwithstanding qualifying phrases used by Bellarmine and others, what the Church of Rome has in effect done. The history of long centuries proves, that "no character, unless it be the Virgin Mary, has been so much magnified, misrepresented, and misused for doctrinal and hierarchial ends," as Simon Peter has been.

The crux of the whole question is, the significance to be attached to the word *petra*, which is the feminine form of *petros*. Have the two words the same or a different reference?

It has been argued—with doubtful warrant—that in *petros* we have a stone or bit of rock that could be lifted and shifted from place to place, while in *petra* we have the bed-rock, solid, massive, immovable: and it has ever been supposed that, in mentioning the latter, Jesus pointed with the finger to Himself—just as perhaps he did on an earlier occasion, when, in speaking of the raising up of "this temple" in three days, "He spake of the temple of His body" (John ii. 21). All this is possible; and so also is the suggestion that the sight of the boulders and great cut stones on the sides of Hermon, in preparation for temples like that of Baalbec, may have supplied Jesus with His figure. But the supposition that Jesus pointed to Himself seems only too ingenious, and is hardly in keeping with the direct and personal apostrophe to Simon at this time. It appears to do imperfect justice to the emphasis which Christ is manifestly putting here on what has just trans-

pired between Simon and Himself.

Others, again, holding that the use of the feminine *petra* excludes reference to a man, have insisted that what the word solely refers to is, the truth embodied in Simon's foregoing confession. This it was that gave such supreme interest and dignity to the occasion; and therefore, when Jesus said, "Upon this *petra* will I build my Church," he plainly wished to emphasize the fundamental importance of the doctrine of his own divinity, and impressively indicated that now at length the rock had been reached by the disciples, and that the successful and permanent rearing of His Church upon the basis of that truth might soon commence.

There is a good deal to be said in favor of this view. The deity of Christ is the fundamental doctrine of the Christian faith, and upon its truth the Church rests and will abide indestructible before the assaults of her worst foes. But, as Alford and others have pointed out, it is not doctrines or confessions, but persons that, according to New Testament usage (Gal. ii. 9, Eph. ii. 20, I. Tim. iii. 15, I. Pet. ii. 4-6, Rev. iii. 12), are regarded and spoken of as the foundation stones and pillars of the Church. Hence it is, to say the least, permissible to suggest that Simon Peter's personality, as well as his great confession was present to the Saviour's mind, when He "turned to him and said, Thou art Peter, and on this rock I will build my Church." Since it is the language of metaphor that is used, the change from the proper name (*Petros*) to the more common and comprehensive word *petra* cannot be held to exclude, on the score of gender, the personal reference.

On the whole, it seems to do fullest justice to all the elements in the situation, to regard as the *petra* on which the Lord declared that He would build His Church, the truth of His divinity *as grasped and firmly held by staunch believing followers*, to whom the conviction of it had become so real and dominating a conviction as to be truly part of themselves, making them the men they were. Such bold confessors first came here into view in the person of Simon Peter, in whom Jesus sees and hails all the faithful souls who are to witness a like confession, and to acknowledge and adhere to Him as the Christ, the Son of God. And the Saviour's heart is stirred and gladdened, as He discerns at length in this man and his associates the trustworthy beginnings of the Church,

the Ecclesia,—which is now for the first time mentioned in the gospel record.

It will be observed that the Saviour here affirms, that Simon Bar-Jona not only (as formerly in John i. 41) “shall be called,” but “is,” Petros, a Rock-man. The disciple has now actually, in measure at any rate, attained the ideal suggested by the name. And how? Through such intelligent and believing fellowship with his Master as has brought him the length of discerning and expressly owning—and that at a critical time of severe opposition and sad wavering on the part of many—the divine Messiahship of Jesus. The permeation of mind and heart with this great essential truth, as by a fresh intuition, which was nothing less than an inspiration from the Father in heaven (v. 17), has wrought in him mightily. And now Simon, prepared to assert and maintain this truth, with all its consequences, before the world, is a Rock-man indeed, made meet for the Master’s use in the extension and consolidation of His Kingdom.

This being so, there need be no difficulty in going a step further, and understanding Christ to mean, not merely that Simon is now a true *Petros*, but that he may be regarded also as a reliable *petra*, for whom there is a foundation place in the structure of the Christian Church. No Protestant interest requires the denial that he may be scripturally so regarded—as not merely a stone to be built in, but a basis to be built upon, in the rearing of Christ’s spiritual temple.

It is indeed forever true that, in the supreme sense,

“The Church’s one foundation
Is Jesus Christ our Lord.”

Other foundation can no man lay than that is laid, which is Jesus Christ (I. Cor. iii. 11). But there is a secondary sense in which the Church is said to be “built upon the foundation of the Apostles and Prophets” (Eph. ii. 20). In the apocalyptic vision of the New Jerusalem, too, the wall of the city is said to have “twelve foundations, and in them the names of the twelve Apostles of the Lamb” (Rev. xxi. 14). And in this sense Peter was of course at the foundation of the Christian Church, as one of those privileged to be the first herald of the true faith concerning Him who is “the Christ, the Son of the living God.” Nay, more; in view

of his unique place in early Church history—as the first to confess Christ, the first after the Lord's ascension to exercise the Apostolic function, the first to make bold and fruitful proclamation of the gospel on the day of Pentecost, the first to testify afterwards before the hostile Sanhedrim, the first to open the door of entrance within the Church to Gentiles as well as to Jews—we may frankly concede to Simon Peter a primacy of influence in Apostolic times, with which nothing could compare until Paul appeared upon the scene, to catch up the spirit of Peter's work and to carry it to yet wider and grander issues.

We know that in the Son of Jonas there lingered for long certain traces of his earlier weakness. He thrice denied the Master, whose divine Messiahship he had so confidently affirmed. But he was converted and restored, that he might be a strengthener of the brethren (Luke xxii. 32), and a good shepherd both of young and old in the flock of Christ (John xxi. 15-17). Even after Pentecost, he showed some signs of vacillation still, and shuffled so pitiably about the admission of Gentiles to Christian communion that at Antioch Paul "withstood him to the face, because he was to be blamed" (Gal. ii. 11). But the Spirit of all grace continued to work in him His perfect work, as a Spirit of power, and of love, and of a sound mind. The Peter revealed in the two epistles which bear his name is a pillar indeed in the Church of Christ, "stablished, strengthened, settled"—a ripened saint, in whom the strength and the beauty of the Christian character are seen graciously blended—a princely man, powerful yet tender, for others to lean upon, with nothing of the hardness and ruggedness of the rock about him now, but with all the rock's stability.

THE LAST JOURNEYS TO JERUSALEM AS DESCRIBED BY LUKE.

PROFESSOR W. HALLOCK JOHNSON, D. D., DANVILLE THEOLOGICAL SEMINARY, KY.

Each of the four evangelists draws an independent portrait of our Lord's life and character. Each picture is a unit, but we need all four together to enable us to realize the full glory of the divinely complex character in which dwelt not only the fullness

of the Godhead but the fullness of humanity. The characteristic feature of each narrative of our Lord's life and teachings corresponds, as Dr. Moorehead well suggests, to some aspect of prophecy. To Matthew, Jesus is peculiarly the Christ, the promised Messiah. To Mark, He is the Servant of Jehovah, filled with holy zeal to accomplish his mission. To Luke, He is the Son of Man, the ideal man, at once the glory of our race and its Friend and Redeemer. To John, He is the Son of God coming to give life to a perishing world.

The section of the third gospel (ix. 51-xviii. 30) which describes the last journeys to Jerusalem, and covers the period commonly known as the Perean Ministry, shows forth most clearly Luke's conception of Jesus' personality and work. It is well known that Matthew and Mark devote but a few words each to the Perean period (Matt. xix. 1-xx. 16, Mk. x. 1-45); and John, while several of his chapters seem to fall within this period, describes only the occurrences in or near Jerusalem. To Luke, who is the most comprehensive of the evangelists, we owe the filling in of what would otherwise be a serious gap in the record of Christ's ministry, and are indebted to him besides for the group of parables (ch. xv.) which by human analogy gives us so matchlessly beautiful and impressive a description of the divine love for sinners. In the incidents and discourses of these chapters we gain the clearest view of Jesus as the Friend of sinners and Saviour of man. He is the Good Samaritan binding up the wounds of humanity, the Good Shepherd leading

"Thro' the world's wilderness long-wandered man,
Back to eternal paradise of rest."

The key to the eight or nine chapters of the section peculiar to Luke is to be found in the opening verse (ix. 51): "And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face." It is the narrative of a journey or series of progressive journeyings toward Jerusalem, deliberately undertaken and widely heralded in view of His approaching crucifixion. He was ever on the way to Jerusalem (ix. 51, 52, 57; xiii. 22, 33; xvii. 11; xviii. 31; xix. 11, 28), but while the goal was kept steadily in view, it was not a rapid journey or one by the shortest route, but rather an "itinerant ministry" or preaching

tour ("into every city and place," x. 1, "through cities and villages," xiii. 22), which occupied considerable time and covered a large territory, and terminated in Jerusalem at the Passover.

Ignoring for the moment perplexing questions of chronology, we note some marked characteristics of this period:

1. It was an evangelistic tour in new territory. As such it had much in common with the Galilean ministry. Its scene was without doubt mainly the fertile and populous country on the east side of the Jordan known as Perea. We find indeed that our Lord "entered into a certain village" (Bethany in Judea), the home of Mary and Martha (x. 38); also that he was passing "through the midst of (or "between" R. V. margin) Samaria and Galilee," where He healed the ten lepers (xvii. 11), and we know from John that He visited Jerusalem (x. 22) at Dedication, and Bethany again later (xi. 1), but there is reason to believe that the labors of this period were mainly carried on beyond the Jordan. Matthew xix. 1, and Mark x. 1 (which from their close connection with what precedes must be parallel with Luke ix. 51, and can hardly, as with Broadus, be placed after Luke xviii. 14) tell us that He left Galilee and went to Judea by way of Perea. Again, Luke's description of His rejection at the Samaritan village, with the reason for it (ix. 52, 53), seems definitely to exclude Samaria as the field of His labors; and the statement of John, "He would not walk (*i. e.*, carry on His work) in Judea" (vii. 1), seems equally to exclude Judea, although we know that He ventured to be present for a time at the Feasts of Tabernacles and Dedication. We conclude that the closing period of our Lord's ministry was among the mixed but largely Jewish population of Perea. Touched with the needs of the multitudes as yet unreached, He was, as before in Galilee, going into the "next towns" (Mk. i. 38), and was working the works of Him that sent Him before the night should close in upon His earthly labors.

2. It was also a public and final offering of Himself as Messiah to the whole Jewish people. This was its peculiar feature. Rejected alike in Judea and Galilee, with His face steadfastly set toward Jerusalem, out of which no prophet could perish, our Lord made one final appeal to the chosen people to accept Him as their Messiah and King. The Seventy were sent before His face as heralds, and were to go only "into every city and place,

whither He Himself was about to come" (Luke x. 1). There is much that is identical in the instructions to the Seventy and to the Twelve (Matt. x.), but the peculiarity of the mission of the Seventy was that they should be heralds and forerunners of the Coming King now on His way to the Holy City. "The twelve apostles were sent to declare the coming of the kingdom, these the coming of the King" (Lightfoot in Andrews). While the mission of the Seventy was probably largely, if not exclusively, in Perea, yet their work would be known and its significance discussed throughout Galilee and Judea. Our Lord's teaching and movements were attended with the greatest possible publicity (Luke xii. 1; xiv. 25), and when in His entry to Jerusalem He was hailed by the multitude as "the King that cometh in the name of the Lord" (xix. 36), the whole nation knew that He at least claimed to be the Son of David and the divinely anointed King of Israel. Their rejection of Him was not due to lack of light, but was because, as a nation, they loved darkness rather than light, and "would not" receive Him.

3. There was development in His teaching. Together with much material already familiar in the Galilean teaching, but here repeated in a new and highly appropriate setting, there is much that is new and evidently belongs to the transition period between the public teaching in Galilee and the Passion Week. In the twelfth chapter the danger of Pharisaic persecution and the question concerning the division of the inheritance, bring out the truth of the divine care ("Are not five sparrows, etc.," v. 7), and of the foolishness of anxiety about material things (vv. 22ff), in words which echo the Sermon on the Mount, but then we have the solemn injunctions, "Let your loins be girded about, etc.," "Be ye also ready," and the parable of the Wise Steward,—all suggestive of our Lord's death and second advent, and announcing truths more fully unfolded in the discourse on the Mount of Olives (Matt. xxiv.) Chapter xvii. 20-37, is full in eschatological teachings, and the parable of the Pounds (chapter xix. 11), was spoken "because He was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear." Notice the new attitude of open denunciation now first assumed towards the Pharisees: "Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of

extortion and wickedness" (Luke xi. 39 ff), words which are the prelude to the bitter invective spoken later in the Temple (Matt. xxiii).

This period of our Lord's ministry is peculiarly rich in parables. The parable of the Rich Fool (xii. 26), The Great Supper (xiv. 16), The Lost Coin, The Prodigal Son (chapter xv.), The Unjust Steward (xvi. 1), Dives and Lazarus (xvi. 19), may be described as parables of Grace and Warning, in distinction from the earlier parables of the Kingdom (Matt. xiii.) and the later parables of the Last Times (Matt. xxv.). They bring home with great urgency man's need of repentance and forgiveness, and with impressive tenderness the divine pity and willingness to save the sinner. The parable of the Good Samaritan (x. 30-37), the Pharisee and Publican (xviii. 9-14), and those of the fifteenth chapter, were especially adapted to deepen Pharisaic hostility, and to show our Lord's identification with the socially and spiritually outcast as their Friend and Saviour. In reading these parables we feel that we can see into the very heart of the gospel. To the unrepentant they reveal their own need and peril and the abundant provisions of divine grace, while to the believer they suggest the correlative truth of the value of the souls of others. The thought "that there is joy in the presence of the angels of God over one sinner that repenteth" may well lead to the prayer:

"Oh, strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

4. Throughout these last journeyings of our Lord, the cross was ever before Him. Luke lays special emphasis upon the fact that the journey to Jerusalem was undertaken and carried through under the full consciousness of the approaching Passion. "I have a baptism to be baptized with and how am I straitened till it be accomplished" (xii. 50, cf. Mk. x. 38). There was a solemn directness in His dealings alike with friend and foe. He could pause in His work to bless the little children, but was impatient of interruption from the half-hearted or worldly or hypocritical. The King's business required haste. To the dilatory disciple, he said (ix. 60), "Let the dead bury their dead;" to the Seventy, "Salute no man by the way" (x. 4); to the man who

wished to make gain of godliness, "Man, who made me a judge or a divider over you?" (xii. 14); to the ruler of the synagogue where the woman was healed on the Sabbath, "Ye hypocrites, ought not the woman, etc." (xiii. 15); to the Pharisee who warned Him of Herod's plottings, "Go and say to that fox" (xiii. 32); to the ten lepers, "Go show yourselves unto the priests;" to the multitudes who followed Him He "turned and said," "If a man cometh unto me and hateth not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Cf. Matt. x. 37—"He that loveth father or mother more than me," etc.) His spirit at the time was that of solemn earnestness and unflinching determination to drink the cup appointed by the Father. Mark (x. 32) shows us that this was apparent in His bearing, "Jesus was going before them, and they were amazed; and they that followed were afraid." Only those who could drink the cup with him were invited to become His followers.

Two interesting but perplexing questions about Luke's Perean section remain to be briefly noticed. (1) Is the material in these chapters arranged chronologically? (2) Where in Luke's narrative are the visits to Jerusalem and Bethany mentioned in John to be inserted? Only a few words can be devoted to each.

(1) Broadus makes the section in Luke continuous except that ix. 57-62, is placed just before ix. 51. Andrews places the visit to Mary and Martha (x. 38-42) between chapters thirteen and fourteen, but otherwise defends the chronological arrangement. Both Andrews and Broadus regard the warning to the Pharisees against blasphemy—a passage which gives the most trouble to the harmonist—(Matt. xii. 22-45; Luke xi. 14-36) as having been repeated, Matt. xii. 22-45 being parallel with Mk. iii. 19-30. This is probably the best arrangement. The account of Luke (see especially the cry of the woman, v. 27), is so circumstantial that it seems to belong to the position here assigned it. We may then explain the striking verbal similarity to Matthew on the supposition that Matthew (and possibly Luke also) "brought together after his manner the substance of all the Lord had said in His replies" to the Pharisees (Andrews, p. 288). Robinson makes Luke xi. 14-36 parallel with Mark iii. 19-30, Matt. xii. 22-45, thus bringing it into the Galilean ministry, and is then com-

pelled from the close connection of what follows in Luke ("As He spake," xi. 37, "when He came out from thence," xi. 53, "In the meantime," xii. 1), to transfer a large section (as far as xiii. 10) to the Galilean ministry. Robinson's arrangement overlooks Luke's avowed purpose "to write in order" (i. 3), and besides it is open to the more serious objection that it ignores the strong internal evidence, particularly in chapter twelve, that these discourses were spoken at a later period. Stevens and Burton place Luke xi. 14-36 only in the Galilean ministry, ignoring the "as He spake" of v. 37, which is assigned to the Perean period.

Internal evidence is certainly in favor of the view that Luke's narrative follows quite strictly the chronological order. Dr. Hanna says ("Life of Christ," page 430), "The events, the miracles, the parables of the period, are all in harmony; and as a whole we may safely say that they carry in their bosom internal evidence of their having been rightly located by St. Luke, unsuitable as they would have been for any preceding or any posterior section of our Lord's life."

(2) The proper insertion of chapters vii.-xi. of John's gospel into the narrative of Luke is one of the most difficult questions which meets the harmonist. Wieseler finds three stages of the journey to Jerusalem in Luke's account, ix. 51, xiii. 22, and xvii. 11, and makes these parallel respectively with the three journeys described by John, as follows:

To Tabernacles, John vii. 10; Luke ix. 51.

To Bethany, John xi. 1; Luke xiii. 22.

To Passover, John xi. 55; Luke xvii. 11.

This arrangement is attractive, but there are two serious objections to it. First, the journey to Tabernacles was in secret and apparently rapid, while that in Luke was a public and leisurely one; and second, it is improbable on account of the hostility of the Pharisees that our Lord remained in Judea for two months from Tabernacles to Dedication, and we have on this theory no account of His actions during this rather lengthy period. A probable arrangement is: Our Lord leaves Capernaum (Luke ix. 51), and being rejected by the Samaritans crosses the Jordan at the ford of Bethshean, sends the Seventy who return later, visits Mary and Martha at Bethany, perhaps at Dedication (John x. 22), returning again "beyond Jordan" (John x. 40), He continues His min-

istry (Luke xi. 1-xvii. 10) until summoned to Bethany at the death of Lazarus (John xi. 3), returns to Ephraim, perhaps the modern Jaiyibeh (John xi. 54), and thence passing northward to the borders of Samaria and Galilee (Luke xvii. 11), and again westward to the Jordan takes the Perea route to Jerusalem, which He approaches by way of Jericho and Bethany.

We have not the data for any arrangement that will be final and convincing. There is no contradiction between Luke and John, but, as Dr. Plummer remarks, "All interweaving of the two gospels must be taken as merely tentative arrangement."

THE TEACHING OF CHRIST AS TO WEALTH.

PROFESSOR JAS. A. QUARLES, D. D., LEXINGTON, VA.

The marvelous growth of wealth in the civilized world, and especially in our country, during the present generation, and its equally rapid concentration into the hands of a few, are most interesting facts to the student of sociology. This is surely the golden age of the world in a materialistic sense, and many in our land are worshipers of the golden calf. This paper proposes simply to present the teachings of the divine and infallible Jesus on the general subject of wealth. To be comprehensive it must be brief on each point.

There are four ways in which the Master taught; doubtless the most intelligible and important was by the spoken word. In addition and supplementary to this, He taught not only by what He said, but also by what He did not say, by what He did, and by what He was.

A. As to the *Right of Property*, Jesus seems to recognize it as *private* and personal. This recognition He gives, perhaps most decidedly in His failure in any way to condemn it, although it was a custom of His day and country. Moreover, He habitually uses the personal pronoun with reference to various articles of wealth, both land and personal property. For examples, Matth. xxv. 14, "For the kingdom of heaven is as a man travelling into a far country, who called *his own* servants, and delivered unto them *his* goods;" and Matth. xx. 15, "Is it not lawful for me to do what I will with *mine own*?" In all His teachings He as-

sumes the right of private property. It is also involved in the duty of alms-giving, which He enjoins: for unless one has a right to a thing, how can it be proper for him to give it to another? See Matth. v. 23, 40, 42; vi. 2; xiii. 44, 46; xxi. 33; Mark xii. 1, 2, 9; Luke xv. 8, 12, 15; xvi. 1; xx. 9; Jno. x. 3, 4, 12.

In a similar way, He recognizes property in slaves. In the passage already quoted, Matth. xxv. 14, the word for servants is *δούλους*, the strongest term, meaning a bond-slave. See Luke vii. 2, 3; xvi. 13; xvii. 7; xx. 10, 11.

There are several kinds of *title* to property, relative and absolute. Jesus teaches that the absolute title is in God, and that man's right is under God as a tenant or steward. This is the teaching of the parable of the talents, Matth. xxv. 14-30; of the parable of the pounds, Luke xix. 13-26; and of the vineyard, Luke xx. 9-16. He does not say how these rights of property accrue to individuals, under God's creative right and sovereign disposal. He does not state that private ownership as God's stewards may be transferred by one party to another, by sale or gift. In the parable of the laborers, Matth. xx. 9, 10, so much money was paid for the day's service; and in the parable of the prodigal son, Luke xv. 12, the father divided his estate between his two sons.

B. Concerning the *Use of Wealth*, Christ gives some directions as to how it may be rightly expended.

I. Uses of Wealth. 1. *Debts* must be paid. This seems to be what is meant, Matth. v. 25, 26; that is, one should pay what he owes without the compulsion of the law. It is also a part of the teaching, Matth. xviii. 23-35. As a special kind of debt, with regard to which loose ideas even yet prevail, by example as well as by precept, He enjoins the payment of taxes. He worked a miracle to meet the temple-tax demanded of Him, and, when asked the direct question as to paying tribute to the Roman Empire, He bade the questioner, "Render to Cæsar the things that are Cæsar's," Matth. xxii. 21.

2. Our means are to be used for the support of those who are naturally *dependent* upon us. This is taught in a forcible way in His rebuke of those who sought to evade this duty by a devotion of their goods to religious purposes. Mark vii. 11-13.

3. Jesus repeatedly enjoins the duty of *alms-giving*; sometimes

in general terms and sometimes in concrete cases. In the parable of the Good Samaritan, Luke x. 30-37, He broadens the obligation so as to make it include all men, even strangers and those hostile to us. In reply to the rich young ruler, who asked, "What good thing shall I do, that I may have eternal life?" He said, "If thou wouldest be perfect, go, sell that thou hast and give it to the poor, and thou shalt have treasure in heaven." Matth. xix. 16-22; Mark x. 17-22; Luke xviii. 18-23. See, also, Matth. xxv. 35, 36, where He tells us that one chief test of our devotion to Him will be our treatment of His poor people here on earth. General exhortations to alms-giving are found in Matth. v. 42; vi. 2, 3; Luke vi. 30; xi. 41; xii. 33.

4. We are to use what we have directly for *Christ's cause*. This may be done by contributions to the support of His ministers. When He sent forth the twelve on their evangelistic tour, He said to them, "Get you no gold, nor silver, nor brass in your purses, no wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food." Matth. x. 9, 10; Mark vi. 8, 9; Luke ix. 3.

His cause may be sustained by gifts made to the treasury of the Church. There was a box for this purpose in the temple, into which the worshipers cast their offerings. He observes this with interest, and specially commends the two mites of the widow. Mark xii. 41-44; Luke xxi. 1-4.

While He was here in bodily presence, acts of worship might be performed to Him in person. Many instances of this are given in the gospels, and one which involved considerable expense on the part of the offerer, the devoted Mary. Judas rebuked her as guilty of a useless act of extravagance; but Jesus praised her unselfish love, teaching us that nothing is too precious to be used in our worship of Him. Mark xiv. 3-9; Jno. xii. 3-8; Matth. xxvi. 6-13.

In this connection we may note His frequent and unqualified statements that all we have must be put upon the altar of consecration to Him. This means two things: That we must be ready, if necessary, to give up the last dollar for His service; and that every dollar we have must be used for His glory, as though it were His, as He would use it were He in our place. Thus the apostles, James and John, and Peter and Andrew, forsook their

fishing nets and ship, and Matthew surrendered his office at the call of the Master. Matth. iv. 20, 22; Mark i. 18; Luke v. 11, 28. Luke quotes Him as saying, xiv. 33, "So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Matth. xvi. 24; xix. 21; Mark viii. 34; x. 21; Luke ix. 23-25.

II. Along with these uses to which we may properly devote our means, we may place certain *Duties*, which our Lord inculcates concerning wealth. 1. We are not to be *anxious* about it, even as regards the very necessities of life. This He urges at length in the Sermon on the Mount. Matth. vi. 25-34; Luke xii. 22-31. 2. Material wealth is to be treated as of *secondary* importance: "Seek ye first the kingdom of God and His righteousness." Matth. vi. 33. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matth. iv. 4. "For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" Mark viii. 36, 37. 3. We must be *patient* with those that are in *debt to us*. Matthew was inspired to give at some length, xviii. 21-35, what He said on this point, where He enforces the duty by God's patience toward us. 4. He teaches the obligation of a *contract* in the parable of the laborers; where some of the workmen on settlement claimed more than they had agreed to receive and more than was the customary wages; because the employer had seen fit to give full pay to some who did not work full time. Matth. xx. 13.

III. He assures us that they who use their means aright, even though they sacrifice it all, shall be abundantly *rewarded*. He tells the young ruler whom he counseled to sell all he had to give to the poor, assuring him that he should have treasure in heaven, Matth. xix. 21. He promises Peter, who had forsaken all for Him, that every one who had renounced houses or lands for His name's sake should receive an hundred fold and should inherit eternal life. Matth. xix. 29; Mark x. 29, 30; Luke xviii. 29, 30. The most trivial act of charity shall not be forgotten, the mere giving of a cup of water. Matth. x. 42; Mark ix. 41. He asserts that we should make to ourselves friends by means of the mammon of unrighteousness, in order that when it fails, we may be received into the everlasting tabernacles. Luke xvi. 9.

In the parables of the talents and the pounds, He makes us know that the right use of what God entrusts to us as His stewards shall be appropriately recompensed. Matth. xxv. 20-23; Luke xix. 16-19.

C. The Master gives us lessons and caution as to *Abuse of Wealth*.

I. He warns us against its *deceitfulness* as a hinderance to the spiritual life and growth. In the parable of the sower, the most hopeful of the unfruitful ground hearers are those that received the seed among the thorns or briers. Even these fail to produce, because "the cares of this world and the deceitfulness of riches choke the word and they become unfruitful." Matth. xiii. 22; Mark iv. 19; Luke viii. 14. He speaks in more decided language on the occasion of the rich young ruler's turning away from Him, because he was unwilling to sacrifice his wealth at the command of Jesus. He there tells us that it is easier for a camel to go through the narrow needle's eye gateway than for a rich man to enter the kingdom of heaven; impossible by the natural power of man and possible only by the special grace of God. Matth. xix. 23-26; Mark x. 23-27; Luke xviii. 24-27; vi. 24; xii. 16-21; xiv. 18, 19; xvi. 19-23.

II. He forcibly teaches that the *sanctuary* is *not* to be profaned by being made a place *for traffic*. On two occasions, at His first passover after entering upon His ministry and at the last, He drove out from the temple those who were selling bullocks and sheep and doves to be offered as sacrifices; the sanctuary is a place for prayer and not for merchandise. Jno. ii. 14-16; Matth. xxi. 12, 13; Mark xi. 15-17; Luke xix. 45, 46.

III. There are *besetting sins* connected with wealth, which He calls to our attention, that we may avoid them. 1. One of these is *covetousness*, an overweening desire to be rich. Mark vii. 22; Luke xii. 15. 2. Another is *luxury*, overindulgence in those things which money buys. Luke xxi. 24; xvi. 19-23. 3. *Oppressing the poor* in order to get rich. Mark xii. 40; Luke xx. 47. 4. *Hoarding*, failure to use the means with which God has entrusted us. Matth. vi. 19; xxv. 24-30; Luke xii. 33, 34; xix. 20-26; Jno. vi. 27.

IV. He warns us that the breach of trust involved in failing to recognize the responsibilities of our stewardship, the *not using*

our *means*, will be punished. Matth. xxv. 30; Luke xvi. 20-31; xix. 26; xx. 16.

D. There are some interesting teachings concerning the *Poor*. I. They are to be *socially honored* as invited guests, and hospitably entertained in our homes. Luke xiv. 12-14, 21-24; Matth. xxii. 9, 10. II. The godly poor, represented by the beggar Lazarus at the rich man's gate, are *heirs* to the glories of *heaven*. Luke xvi. 20-22. III. He makes the *preaching* of the gospel *to the poor* the last and *crowning proof* of His Messiahship. Matth. xi. 5; Luke iv. 18; vii. 22. IV. The poor may make *larger proportional contributions* to His cause than the rich. Mark xii. 41-44; Luke xxi. 1-4.

E. Christ's *personal* relations to Wealth. I. He *destroyed wealth*, the possession of which was a sin in the Jew that held it. Matth. viii. 32; Mark v. 13; Luke viii. 33. He sacrificed wealth for a higher, spiritual good. Matth. xxi. 19; Mark xi. 14. II. He refused to decide *titles to property*. Luke xii. 13, 14. III. He was *dined* by one rich man and *buried* by another; these were the only helps He received from the wealthy. Luke xix. 2-7; Matth. xxvii. 57-60; Mark xv. 43-46; Luke xxiii. 50-53; Jno. xix. 38-42. IV. He was *betrayed* for thirty pieces of *silver*. Matth. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 3-6; Jno. xiii. 2; xviii. 2-5. V. Though He was the living bread and made all things, He was *dependent* on others for His food and had no home of His own. Jno. i. 3, 10; vi. 48; Matth. viii. 20; xxvii. 57-60; Mark vi. 3; xiv. 62; Luke ii. 7, 24; viii. 3; ix. 58; Jno. xix. 26, 27.

These are the teachings concerning Wealth of Him who spake as never man spake.

THE HERODS.

PROFESSOR A. C. ZENOS, D. D., CHICAGO, ILL.

III. THE LATER HERODS.

ARCHELAUS.

The first wife of Herod the Great was Doris, a woman of the people, married to him perhaps before he had begun to aspire to

royal dignity. The issue of this marriage was one son named in honor of Herod's father, Antipater. In his earliest known will Herod designated this son as his sole successor. But as has already been narrated, Antipater was proved guilty of conspiracy, sentenced and executed during Herod's last days. The next in order of succession should naturally have been the sons of Mariamne, Alexander and Aristobulus. Had either of these been fortunate enough to reach the throne and maintained himself on it, the blending of the Hasmonean and Herodian families would have been immediate and complete, and some of the hostility of the stricter Jews to the Herods would have been removed. But as already intimated, Alexander and Aristobulus, like their elder brother Antipater, fell victims to their father's suspicion and jealousy. Besides, in none of his three wills did Herod designate either of them as his successor. In fact, the wills of Herod left the question of succession in such an unsatisfactory condition that the next rightful heirs in order, Archelaus and Antipas, went to Rome, each to make his claim before Cæsar. A deputation of Jews also hastened with the request that they might be rid of the rule of the Herods altogether. The contest ended in the settlement of Archelaus as the ethnarch or ruler of Judea, Samaria and Idumea, while Antipas was given Galilee and Perea, and to Philip was assigned Trachonitis and Iturea. It is undoubtedly this journey of Archelaus to Rome that furnishes the basis of the parable in Luke xix. 11 seq.

Archelaus was probably the worst of all the younger Herods, and his reign of nine years was characterized by mismanagement, cruelty and tyranny. Little is known in detail of his deeds, but they were such as to incite the people of Judea and Samaria to complain to Augustus, whereupon Archelaus was summoned to Rome, and his case being investigated and the charges against him proved, he was banished to Gaul and passed out of Jewish history. His dominions were ruled by Roman procurators until 41 A. D.

ANTIPAS.

In contrast with Archelaus, Antipas proved a successful ruler. The territory given him by the settlement of Augustus was a hard one to govern, but he administered it satisfactorily and, fol-

• lowing his father's example, engaged in works of building, founding the city of Tiberias on the sea of Galilee.

In the New Testament narrative he is brought to the foreground through his relations with John the Baptist. He had been married, it appears, to the daughter of Aretas, the Arab king of Petra. But falling desperately in love with Herodias, the wife of his brother Philip, he determined to divorce his own wife and marry her. The plan became known to the daughter of Aretas, who at once fled to her father for protection, leaving her husband to enter into the adulterous union with Herodias. In what terms John the Baptist denounced this marriage and how he suffered the consequences, is too well known a story to need repetition here (Mt. xiv. 1; Mk. vi. 14; Lk. iii. 19).

Antipas' marriage to Herodias proved to be the source of other evil consequences in his life. Aretas made war on him and inflicted a severe defeat. A little later Herodias prevailed on him to go to Rome and demand of the Emperor Caius the title of King. This step aroused the jealousy of Agrippa, who preferred charges against Antipas, in consequence of which he was banished to a little town in the Pyrenees. Here he spent the remainder of his days in humiliation and distress. The only source of comfort he could have had in these troubles was the faithfulness of Herodias, who cheerfully shared and supported him in them.

Antipas is known in the New Testament as Herod, the "Tetrarch," or simply Herod. He is frequently alluded to. When the reputation of Jesus as the miracle worker reached him, he declared that it was John the Baptist raised from the dead (Mt. xiv. 1; Mk. vi. 14; Lk. ix. 7). It was he that Jesus designated "that fox," referring to his well known cunning. According to Luke, this Herod took part in the examination of Jesus immediately before his trial and death (Lk. xxvii. 7-15).

PHILIP.

The third of the sons of Herod the Great to receive a portion of his kingdom was Philip, who, like Antipas, bore the title of "tetrarch." The territory assigned him in the settlement lay to the north and east of Galilee, and was inferior, both in historical importance and in the amplitude of the revenues it yielded, to that of either of his two brothers. Nevertheless, it satisfied Philip's

ambition, and furnished him enough employment during his long and uneventful reign of thirty-eight years.

Josephus gives a vivid picture of Philip in the following words: "He was moderate and peaceful in his rule, and spent his whole life in his country. He went out with only a small retinue, always taking with him the throne on which he might sit and judge. Whenever he met any one who had need of him, he made no delay, but set down the throne wherever he might be and heard the case" (Ant. XXVIII., iv. 6).

He was the founder of Cæsarea Philippi and Bethsaida Julias. The non-Jewish character of his subjects enabled him to put the heads of Augustus and Tiberias on his coins without offending religious prejudice.

AGRIPPA I.

In the person of Agrippa the blood of the Hasmoneans seems to have reasserted itself to some extent. He was the son of Aristobulus, and grand-son of Herod the Great and Mariamne, thus in the fourth generation from Hyrcanus. His early days were spent in Rome. Though associated with members of the imperial household, at first he made no progress toward regaining his grand-father's domains. After the death of Tyberius, however, Caligula, with whom he had been intimate and whose accession to the throne he had predicted and worked for, bestowed on him the title of king, with the tetrarchies of Philip and Lysanias and various other honors. Later the tetrarchy of Antipas and the prefecture of Judea and Samaria were added, and he thus ruled over the whole territory of Herod the Great.

The policy of Agrippa was, however, in many respects the very opposite of that of his grand-father. He aimed to be a real Jew. When Caius planned to set up a statue of himself in the temple at Jerusalem, Agrippa boldly, though tactfully, persuaded him to abandon the project. Later, when the statue of Cæsar was erected in the Jewish synagogue of Dora, he persuaded the Roman governor of Syria not only to remove it, but also to punish those who had set it up. His own accession to the throne he signalized by offering all the prescribed sacrifices, and was in fact in every respect a strict observer of the ceremonial law. His influence, too, as a king, he used towards furthering Judaism. When his daughter Drusilla was betrothed to Epiphanes, son of

the King of Commagene, he persuaded his prospective son-in-law to be circumcised. It was his zeal for Judaism undoubtedly that actuated him in the attempt to nip the Christian Church in the bud by seizing the apostles James and Peter, and putting the former to death (Acts xii. 1).

The circumstances of his death are given in connection with the report in the book of Acts of the imprisonment and escape of Peter. He had occasion, it seems, to be displeased with the dependent people of Tyre and Sidon, and a deputation representing them came to propitiate him. Agrippa received them in the presence of a large assembly of people, he himself being arrayed in resplendent royal robes. As he addressed the people, they cried, "It is the voice of a god and not of a man," and because he accepted the idolatrous homage, he was smitten with disease and expired. A similar account, though in some respects incompatible with this, is given by Josephus. According to this historian, Agrippa was at Cæsarea presiding over games in honor of Cæsar. On the second day of the games he put on a robe of silver, wonderfully constructed. As the sun rose, the rays glanced and reflected from this robe, produced a striking effect. Cries at once came from the assembled multitude, ascribing to him divinity. Shortly afterwards he saw an owl sitting on a cord stretched above his head. He recognized it as an evil omen, was seized with pains and five days later expired.

AGRIPPA II. "THE LAST OF THE HERODS."

The second Agrippa was a youth seventeen years of age when his father died, and was declared at Rome too young to take up the burden of as large a kingdom as he would naturally have fallen heir to. In the course of a few years, however, he had sufficiently ingratiated himself with the imperial court of Rome to be given the tetrarchies of Philip and Lysanias, to which somewhat later Nero added Galilee and Perea.

In his attitude towards Judaism, Agrippa was anxious to perpetuate his father's policy. The Apostle Paul declares him an "expert in all customs and questions which are among the Jews." Rabbinical tradition not only bears out Paul's testimony in this respect, but gives instances of his efforts to proselyte some of the surrounding kings to Judaism. From his great-grand-father he

had evidently inherited the instinct of building cities and adorning those already in existence. The particular recipients of his munificence in this respect were Cæsarea Philippi and Berytus. It was during his reign that the temple was finished. It was during his reign also that the great Jewish war took place which ended in the demolition of the temple and the total extinction of Jewish independence. In this war Agrippa took sides with the Romans. His own position was guaranteed by them, and he lived to the age of 73, about 100 A. D.

SIGNIFICANCE OF THE HERODIAN DYNASTY IN BIBLICAL HISTORY.

If we now ask what in the Providential order of history was the function and work of this remarkable dynasty, the answer will be found chiefly in the following two items:

First. The reign of the Herods prepared the mind of true Israelites to abandon the hope of the restoration of the house of David to the kingdom. The dynasty was not only non-Davidic, but not even Israelitish; and the longer it remained in power the farther did the dynasty of David recede into the background, until at the time of Domitian the only representatives of it who could be brought before the Roman authorities were horny-handed laboring men. There were two possibilities always open, of course; either, first, that Jehovah should by a miracle or a social convulsion, overthrow the Idumean Dynasty, or, second, that the promises to Israel, generally known as Messianic, should be fulfilled in some other way than that in which they were expected to be fulfilled hitherto. Between these alternatives those of the saner mind in Israel would have little difficulty in choosing the latter. Upon this ground, when the supernatural character and work of Jesus Christ became clearly understood, there was no difficulty in accepting them as the fulfillment of ancient prophecy.

Second. The Herods were instrumental in bridging over the passage from the particularism of the Old Testament to the universalism of the New. This they did by favoring a moderate and wise conformity to the civilization of the West. As a dynasty they stand for the hellenization of Judaism. They gained their ascendancy by alliance with the pagan power of Rome. They maintained it by catering to the same pagan power.

For this they were hated by the more zealous portion of the Jewish nation and bitterly denounced by the Pharisees; and yet the leaven that was to leaven the lump found its way into Judaism; so that when Paul, under the guidance of the Holy Spirit, appeared as the champion of the direct entrance of the Gentiles into the Church of Christ, he did not sow the seed into the soil altogether unprepared for its reception. The universal salvability of all men was not an unknown, though it may have been an unpalatable doctrine to the Judaizers of the Apostolic age. The regime of the Herods had measurably prepared the way for Paul. The effort to hellenize Judaism by violence under Antiochus Epiphanes was a disastrous failure. The effect in the same direction through the teaching of the Platonic philosophy by the Alexandrian Philo was also a failure. Politically the effort of the Herods must be recognized likewise as a failure, and yet it prepared the way for the grafting in of the universalistic principle of the Gospel.

If the Babylonian captivity transformed the kingdom of Judah into the Jewish Church, the Herodian usurpation prepared that Church for Christ and Christianity.

THE WAY TO JERICHO.

PROFESSOR R. L. STEWART, D. D., LINCOLN UNIVERSITY, PA.

The historic roadway, which for more than three thousand years has connected Jerusalem with Jericho, is literally "*the Way of the Wilderness.*" It enters the wilderness of Judea at the very outskirts of the town of Bethany, and emerges from it on the eastern end of the Jordan plain, hard by the foot of the Tell, which marks the site of the ancient city of Jericho.

The distance between Jerusalem and Jericho, as the road goes, is a little short of seventeen miles. Its general direction is northeast, but it takes advantage, as far as possible, of every available glen, and torrent-bed, and depressed ridge, along the line of its rugged course. There are but few places, therefore, where a change in the road-bed would be practicable; and, as a matter of fact, the broad carriage road, by which tourists now go down to the plain, is merely a widening out, and a filling up of washed out

sections of the old historic road. This notable improvement was effected by a force of eight hundred men in the spring of 1889. The rocky ridges, which in the course of the centuries had encroached upon the shrunken bridle path, were cut away, the loose stones were carefully gathered out, and made to serve as a parapet on the danger side of the road, and the rough places, in a comparative sense, at least, were made smooth. It goes without saying that the Roman road between the capital city of Judea and the garden city of the plain, which Herod the Great enlarged and adorned with the costliest and most magnificent buildings, and from which Mark Antony and his successors derived princely revenues, was not a narrow trail or bridle path, such as Dr. Robinson found on his first visit to the Jordan valley. It must have been a road in keeping with the condition of the great cities which it bound together, and the relation which it necessarily held to the Jordan fords and the rich and prosperous regions beyond. Here, as in every other part of Palestine, the wash and waste of the centuries have effected great changes, and even the highways of ancient times have lost their distinctive features, and have shrunken into camel paths or mountain trails.

The rugged district traversed by this road is the northern portion of the Jeshimon or wilderness, which includes the whole of the eastern slope, or declivity, of the "hill country" of Judea. It is cleft and seamed by numerous torrent beds, which deepen as they descend toward the plain, and these are oftentimes bordered by jagged cliffs or loose irregular masses of bare limestone rock. "Everywhere," as Dr. Robinson puts it, "the slope is steep and sometimes precipitous, and is often cleft to its base by the deep valleys and gorges that issue from the mountain. All is irregular and wild; presenting scenes of savage grandeur." Through all the centuries in which it has been known to history this has been a waste, uncultivated region—save in a few favored spots—a region given over to hermits and wild beasts, to outlaws in hiding, or to wandering shepherds and herdsmen. It was "the land not inhabited," and yet close to the very outskirts of the Holy City, into which the scapegoat was led "by the hand of a fit man," after the iniquities of the people had been confessed and put upon his head.

It is not strange, in view of these characteristic features, that

the Jericho road has always been a dangerous way to those who travel it alone. "The very scenery," says Buckingham, "in a portion of the road, the bold projecting crags, the dark shadows in which everything lies buried below the towering heights of the cliffs above, and the forbidding desolation which everywhere reigns around, seem to tempt to robbery and murder, and occasion a dread of it in those who pass that way." The history of the road for many centuries forbids the assumption that this is merely the fancy of a passing traveller. It has long been known as "the Bloody Way," and to this day those who travel over it are safeguarded by representatives of the Turkish government.

It follows from what has been stated, also, that the passage-way from Jerusalem to Jericho is a *descent*, or "going down," of *more than ordinary steepness*. In a distance of less than fifteen miles, in an air line, the actual descent is nearly thirty-five hundred feet. In other words, it is a letting down from an elevation of more than twenty-five hundred feet to a depression below the sea of nearly nine hundred feet.

Passing from these general statements, we note some points of special interest along the line of this famous route. From Jerusalem to Bethany its course over the southern slope of the Mount of Olives is familiar to every reader of the Bible. The outlook so graphically described by Dean Stanley, from which Jesus beheld the city and wept over it, is at a point where the well-worn roadway passes around a projecting ledge of rock and begins to descend toward Bethany. On the very edge of the little basin in which the town of Mary and Martha lies, the wilderness, and the continuous down-going to the Jordan plain, begin.

At the foot of an incline, which is said to be the steepest in grade along the entire route, the road enters the Wady el Hod, the "valley of the watering place," which it follows for a considerable distance. In this wady there is a famous spring by the roadside,—Ain el Hod,—which has given its name to the valley, and which from time immemorial has been a favorite resting place for travellers and pilgrims going up to Jerusalem. It is the only fountain of water along the line of this wilderness route, and is supposed to be identical with "the waters of En Shemesh," on the border of Benjamin, to which reference is made in the book of Joshua (xv. 7). Tradition has given to it the name of

"The Apostle's Fountain." "This name was given it," says Maundrell, "because, as the tradition goes, those holy men were wont to refresh themselves here in their frequent travels between Jerusalem and Jericho. And, indeed, it is a thing very probable, and no more than I believe is done by all that travel this way, the fountain being close by the roadside, and very inviting to the thirsty traveller." The ruins of a large building are scattered about the spring, and an old Saracenic arch covers the stone trough which still receives its refreshing waters. Some three or four miles from the fountain the road leaves the Wady el Hod and crosses a rocky ridge to the Wady es Sidr. Following this for a short distance, it crosses another ridge to the head of the Wady 'Tal 'at ed Dumm, which it follows almost to the south bank of the Wady Kelt. For the remaining portion of the distance to the plain the road winds around the south side of the wild gorge of the Kelt or Valley of Achor, as it was called in the days of Joshua. Near the head of the Wady 'Tal 'at ed Dumm, and about half way to Jericho, there is a spot of evil omen, where tradition has localized the scene of the parable of the Good Samaritan. A khan has been erected here on the ruins of a similar building of earlier date. This is one of the wildest and most desolate places along the line of the road, and has for ages been a favorite rendezvous for brigands and robber bands. Here, in 1820, a murderous attack was made upon Sir Francis Henneker, who, like the Jewish traveller long centuries ago, was wounded and robbed and left half dead by the roadside. Above the khan there is a conspicuous ridge of red rock which is known as "the hill or ascent of blood" ('Tal 'at ed Dumm). The name suggests the site of "Adummim," a landmark on the northern border of the heritage of Judah, and there is every reason to believe that the road leading up to it from the plain, along the bank of the Wady Kelt, is "the going up to Adummim, which is on the south side of the river" (Joshua xv. 7; xviii. 17).

This portion of the route is much more rugged and broken, the mountains being higher, the ravines deeper, the peaks sharper, and the slopes more precipitous. The Wady Kelt is the wildest and deepest ravine on the western side of the Jordan. The stream which glides along its rocky bed is shut in by precipitous cliffs rising to the height of five hundred feet; and their smooth

faces are literally honeycombed, in some places, with cells and chapels which were occupied by the hermits of the fourth and succeeding centuries.

There is a famous outlook on this portion of the descent at the head of a pass called Akabet ed Deir, where almost the whole of the Jordan plain with its magnificent background of towering mountains may be seen. "This outlook," says Dr. Thomson, "is justly regarded by tourists as the most impressive along the route from Jerusalem to Jericho. But the attempt to reproduce, by the aid of the pencil or the pen, a panorama so vast and varied, can at best be but partially successful. The sites are too many and too distant to group together in one comprehensive picture, and to be brought out with sufficient distinctness to satisfy the eye of any one who gazes upon the impressive reality."

The Jericho road has many associations with the past; and its history, if written in full, would be one of the most interesting volumes in the great and ever-growing library of works which treat of the geography and history of the Holy Land. It was not a military route, like the road which leads down to the valley of Ajalon through the Bethhoron pass, on the other side of the mountains of Judah; but it has been for more than twenty-five centuries the great caravan and pilgrim route to and from the lower fords of the Jordan. Uncounted hosts were wont to come up by this way, from Galilee and all the regions beyond Jordan, to the great feasts at Jerusalem, from the days of the return from the captivity to the year in which Jerusalem was destroyed. And since that time uncounted hosts of Christian pilgrims, from all quarters of the globe, have travelled over the same route. If sometimes these precipitous cliffs and darkly shadowed glens have echoed the cry of distress, there are many more times when they have rung out on the clear air the joyous strains of "Songs of Degrees," taken up by company after company, as they "lifted up their eyes unto the hills" and realized that each stage of the ascent brought them nearer to the gates of the Holy City. This was the way by which David escaped to the farther side of the Jordan when Absalom sought for his life; and by the same way Zedekiah fled from the burning city of Jerusalem, only to be taken a little later on the plain by his relentless pursuers. It was doubtless the way also by which Pompey, Antony, Herod the

Great and other noted generals and governors of Rome passed down in state to Jericho, or up to the capital city of Judah on the summit of the mountain. Somewhere along the line of this road, and in all probability at one of the seasons when multitudes were thronging it on their way to Jerusalem, there was heard "the voice of One crying *in the wilderness*," "Prepare ye the way of the Lord, make his paths straight." Nowhere else could one find such an audience in the wilderness, and from no other point at such a time would the news spread so rapidly, with respect to the man and his message. Then, as he journeyed slowly down to the Sacred River the road was once more alive with human beings, priests, scribes, pharisees, Saducees, publicans, soldiers and a vast multitude of the common people crowding together to hear his words or to be baptized of him in Jordan.

There are two events associated with this road, however, which far transcend the others in importance and which have invested it with undying interest. One is described in the matchless story of the nameless Samaritan who passed this way, and all unconscious of the reward of deathless fame that awaited him, stooped down to minister, with tender touch and compassionate heart, to a fellow creature in distress. The other is the last journey of our Lord to Jerusalem, the story of which has been so simply and beautifully told by the Evangelists. Up these rocky steeps He toiled on foot, with a great company of pilgrims to the Paschal Feast, well knowing that in a brief while after the triumphal procession on the slopes of Olivet, and the shouts of Hosanna to the King that cometh in the name of the Lord, would come the agony, the betrayal, the mocking, and the frenzied outcry of the fickle multitude, clamoring for His death on the cross.

Hallowed by His footsteps on that memorable errand of mercy and love this Via Mala has become the Via Sacra of the Christian tourist and pilgrim. With every returning spring time multitudes pass over it, as they have done for long centuries in the past, with praiseful hearts and reverent tread. Of this wilderness road,—the type of the rugged but ever ascending pilgrim way from the city of Destruction to the gates of the *Celestial* City,—we may truly say, in the language of the Christian poet :

"This pilgrim path by Thee was trod,
Jesus, my King, by thee ;
Traced by thy tears, thy feet, thy blood,
In love, in death, for me."

THE NAMES AND TITLES OF CHRIST.

REV. GEORGE HENDERSON, M. A., B. D., MONZIÉ, PERTHSHIRE,
SCOTLAND.

The Person of Jesus Christ is the problem of our time. An age, critical, historical, scientific and practical has sought for, and has sometimes professed to reach a solution. But the nearer it has come to Him the more has it felt itself to be in the presence of mystery. The influence of Christ has passed down from one generation to another. In the human experience of to-day, in the social and national life of the present hour, Christianity is a great and palpable fact. But when the life-giving, fertilizing, beautifying river is traced to its source, it is found that the springs are hidden far underneath. Even under the search-light of modern historical criticism the profound problem of the Person and the work of Christ remains incompletely solved.

In this paper some attempt will be made to show the light that is reflected from the Names and Titles of Christ, on the one hand, upon His Person and work and, on the other hand, upon His supreme influence over the human heart, character and life.

The names of Scripture have always a special significance. They tell us not only who, but what the person is that bears the name; they help to sum up his nature and his character. In Old Testament Scripture the names given to places,—*e. g.*, Bethel, Peniel, and to persons,—*e. g.*, Abraham, Israel, are significant of some event, or of some characteristic, attribute, or office, and they are sometimes changed in connection with some historical fact or some special Divine visitation.

In particular the names of God in the Old Testament seem to mark the stages by which God slowly unfolded, to the unfolding capacity of His people, the revelation of Himself. Thus to Moses God is revealed by a new name. "God spake unto Moses and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, unto Jacob by the name of El-Shaddai (God Almighty), but by my name Jehovah did I not make myself known to them." Ex. vi. 2. These names are descriptive of God Himself. "*Ipse est nomen ejus; et nomen ejus est ipse.*" They express the conception of God's Person, character, purpose, formed

in divinely inspired minds—they sum up each successive phase of revelation so far as it has reached the vision of those chosen spirits of the Jewish people that were charged with the divine light. These names of God are therefore of pregnant import and significance as marking and summing up the stages in the history of the revelation of God to His people and through them to the world, and also as the answer of God to the yearnings of the human spirit for a direct knowledge of Him.

We shall not err, therefore, in applying this principle—that the name in Scripture is the expression of the nature of the person to whom it is given—to the names and titles of Christ. They are rays of Divine revelation enriching our knowledge of Him, drawing our love and adoration to Him who is able to save and bless mankind. Each of them reveals a different aspect of the many-sided Christ: each of them reminds us of a different phase of His work for the world. While in these names, on the other hand, the Person of Christ in the infinitude of Godhead seems to recede from finite minds as they approach Him, on the other hand, we find that He draws nearer and nearer into union with mankind in the fulness and richness of His power to respond to the limitless needs of the human heart.

A devout and reverent consideration and study of the Names and Titles of Christ serve to bring out these three conclusions. *First, they reflect the glory of His Person. Secondly, they illustrate the many-sidedness of His nature. Thirdly, they reveal the depth of His relationship to mankind.*

The foundation and superstructure of Christianity are historical. The facts of Christ's life are before us and so also are the evidences of His influence and power in the progress, change, and development of successive ages in human history. How simple, how human, how absolutely true is the life of Jesus—how plain, clear and natural His words and acts as set before us in the Gospels. Through the trivial round, the common task of life He daily passes. His humble birth and upbringing, the opposition and persecution He endured from the religious, the rich, the learned people of His time issuing in His obscure and ignominious death on the Cross are presented to us with a pre-Raphaelite clearness and faithfulness in the Gospel's story. It is this same Jesus that has in the centuries following the time of the Gospel

history and to-day as much as ever drawn to Himself the adoring love and worship and obedience of the civilized world. Churches are built for Him, hymns are sung in His praise, obedience is yielded to His law as the highest standard of human conduct, and in every sphere and department of human life His supreme power is felt.

The Apostles, who had constant, daily, familiar intercourse with Christ, men of strong and vigorous understanding, of simple and guileless character, have in these names enshrined their divinely inspired conceptions of the mystery and glory of His Person and of His work. They saw "the glory of God shining in the face of Jesus Christ." To St. John, the beloved disciple, Christ is the Word of Life, the Lamb of God, the Advocate with the Father, the Alpha and Omega, the Amen—to St. Peter He is the Christ, the Son of the living God, the Lord Jesus Christ, the Saviour—to St. Paul, He is the First-born before all Creation, the Head of the body the Church, in whom it pleased the Father that the whole fulness (of the Godhead) should dwell. The revelation that gradually broke upon the purified vision of the minds and hearts of those men through the life, the miracles, the teaching, the death, the resurrection of Christ, was the unveiling of the very character and life of the Eternal God.

For such a manifestation, for such a direct knowledge of God, the heart of lawgiver and psalmist and prophet had longed with unutterable yearnings of the spirit, stirred by God himself. They sought for One—lowly as man, yet perfect as God. Through prophecies that point in the first instance, it may be, to a visible ruler, there breathes the hope of a spiritual and ideal King, a Mediator between God and man. He of whom Jacob spoke as the Shiloh, and Balaam as the Star, and Isaiah as "the tender Plant," and "the precious Corner-stone," and "the Servant of the Lord," and Jeremiah as "the Branch," and Daniel as "the Ancient of Days," and Haggai as "the Desire of all Nations," and Malachi as "the Sun of Righteousness"—that wondrous and ideal figure towards whom the hope and longing of Israel seemed to gravitate,—takes definite historic form and substance in Jesus Christ. More wonderful than that divinely inspired conception of the coming Messiah is its realization in Christ. How remarkable is the claim of Jesus to fill that place, yet how much more so

His power to do it. When Peter said, "Thou art the Christ, the Son of the living God," the reply of Jesus was, "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." The Gospel narratives tell us of His claim to forgive sins. He speaks as the Son of God, as a king towards men, as one who shares the Eternal attributes of God. "He that loveth father or mother more than me is not worthy of me." "He that receiveth me receiveth Him that sent me." "All things are delivered unto me by my Father; and no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." "Come unto me all ye that labour and are heavy laden, and I will give you rest." Surely here Christ knew Himself to be and claimed to be *the* Son of God. Not less do the names He appropriates to Himself reveal His claim to Divine attributes and office. He is Shepherd, King, Judge, the Light of the World, the Bread of Life, the Redeemer, the Messiah.

The question now arises whether after all the centuries in which we have known and examined and experienced the life and teaching of Jesus, we can still apply to Him the Names by which prophet and psalmist of old pictured the coming Messiah,—by which St. John, St. Peter and St. Paul sought to reflect His Divine glory, by which He Himself revealed His oneness with the Father and equality with God. Can we still apply to Jesus such names as "Lamb of God," "Redeemer," "Judge," "Son of God," "Messiah," "Mediator," "Alpha and Omega," "Bread of Life," "Word of Life," "King of Kings," "Saviour of the World"—can we at this distance of time apply these names to Jesus of Nazareth? We can and we do. The religious mind in our day has turned lovingly to the simple narrative of the human life of Jesus to follow Him in those words and acts and trials where He is so near to us, and so like ourselves, but as it presses after Him it feels, as the early disciples did, the light of the awful loneliness and sanctity of His Person, the Presence and glory of the Son of God. To-day, after the lapse of many centuries, we employ those names, so exacting in their dignity and divinity, which are fitted to disclose to the adoring heart of man the Divine Glory of Christ.

Secondly, these names illustrate *the many-sidedness of Christ's*

nature. They do not overlap, nor repeat one another. They are wonderfully distinct. They present to us many aspects of the same Christ. They remind us of the inexhaustibleness of Christ. He is the Corner-stone, the Bright and Morning Star, He is the Light, He is our Passover, He is the Good Shepherd, He is the Captain of our Salvation. Those names, presenting each of them a different aspect of His character and His work, do not exhaust the excellence, the beauty, the power of Christ Himself.

Thirdly, and chiefly, the Names of Christ *reveal the depth of His relationship to mankind.* These names are expressive of the glory of Christ's Person, and of the many-sidedness and inexhaustibleness of His character in their relation to mankind. They do not present to us the glories of a Christ that is far off. They do not merely fill us with wondering contemplation. They reveal the oneness of Jesus with mankind. They remind us that Jesus is able to satisfy the dumb aspirations, the limitless cravings, the restless quest and aching incompleteness of humanity. He is the Bread of Life, the Light of the World, the Good Physician, the Hiding Place, the Star, the Sun, the Rock offering shade in a weary land. With such names and emblems the human soul links itself to Christ. They not only aid us in offering to Him, as the object of adoration and praise, our worship, but they are full of practical service to us in the round of common life. The Name Saviour, King, Judge, Friend, Leader, Master, Rock, is a precious talisman which binds us in mystical union to Christ, so that He is to us in the ever-changing experience of each day a present bright reality. These names assure us that Christ is ever by our side, able and willing to heal, to strengthen, to guide, to comfort, to enlighten us in the journey through life, to assure us in the hour when flesh and heart fail that the Eternal God is with us, and that he is able to present us faultless before the presence of His glory with exceeding joy. In the Book of the Revelation of St. John we come upon such texts as, "I will write upon him the name of my God." "(And I will write upon him) my new name." "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it"—and in the last vision of all—"His servants serve Him, and see His face, and His name shall be upon their foreheads." The Name—the manifested nature and character of their Lord is to be passed over and

communicated from Him to His servants. We cannot know His name, one cannot receive the revelation of His character, without sharing in it and becoming like it and in the endless life of the future there will be ever new revelations of His Name and ever increasing transformation by His Glory. The names of Christ have therefore for mankind a profound practical significance. As we devoutly contemplate them our wondering souls are drawn to Christ as the object of their deepest adoration, praise and love and are strengthened in their boldest hopes and loftiest moral aims. As we consider these names the question will arise whether we have bowed the knee to Him and confessed that He is Lord—whether that Name which is above every name is enshrined in our hearts, and whether He who hears it is present in our lives in all its gracious and blessed significance. When the Name Jesus is written in our hearts they sing with a strange gladness—

“I love the Church with ages hoar,
I love old ways, but Christ far more,
I love the fold, I love the flock,
But more my Shepherd and my Rock,
And the great Book of Grace
That mirrors His dear face.

“O sweet the story and the psalm
And prophecy is healing balm,
Like virgin comb apostles’ lips,
Like fate the grand Apocalypse,
But sweet above all other,
My Saviour, Friend and Brother.”

Current Biblical Thought.

Mr. GREY HUBERT SKIPWITH contributes a sprightly article to the April number of the *Jewish Quarterly Review*, under the somewhat misleading title of *The Origin of the Religion of Israel*. Only the last few pages touch—somewhat perfunctorily—upon this specific theme. The article itself is a very readable review of the conflicting theories of the origin of religion in general—HERBERT SPENCER's attempt to trace all back to ancestor-worship, TYLER's contention for a primitive animism, and ANDREW LANG's recent rehabilitation of a primitive anthropomorphism. Mr. SKIPWITH hardly commits himself to Mr. LANG's conclusions; but we are glad to say his reasoning points in that direction, and his criticisms of SPENCER's and TYLER's constructions are very telling. Truth to tell, Mr. LANG, despite the adjustment of details required by the criticisms, say, of Mr. HARTLAND (*Folk Lore*, ix. 290, x. 46), seems fairly to have made out his main contention that the primitive races tend to believe it an anthropomorphically conceived Maker of all things and moral Ruler over all spirits, apart from any tendency to either ancestor-worship or animism. And his invective against the practice of modern critics of denying a primitive theism to Israel is fully deserved. "Have critics and manual-makers," he exclaims, "no knowledge of the science of comparative religion? Are they unaware that peoples infinitely more backward than Israel was at the date supposed have already moral Supreme Beings acknowledged over vast tracts of territory? Have they a

title of positive evidence that early Israel was benighted beyond the darkness of Bushmen, Andamanese, Pawnees, Blackfeet, Hurons, Indians of British Guiana, Dinkas, Negroes and so-forth? Unless Israel had this rare ill-luck (which Israel denies) of course Israel must have had a similar tradition, however dim, of a Supreme Being" (*The Making of Religion*, p. 312-313). In very fact, so far as the records of the Israelitish religion enable us to look back on the past, there never was a time when Israel's God was not conceived as an Almighty Person; and the whole naturalistic school is thus convicted of falsifying the records in the interests of an unjustified theory of development. The English critics, followers of HERBERT SPENCER's theorizing, have been especially sinners in this respect; and this is the meaning of WELLHAUSEN's sly hit at Dr. CHEYNE's *Encyclopaedia Biblica*—the extreme subjectivism of which is offensive to even him—when he explains that its "advanced" critical standpoint is exhibited, among other things, by the application to the history of the religion of Israel of the English theory of the history of religion in general. He feels himself too old, he says, to follow the lofty flights of this *Encyclopaedia*, but is glad to be instructed by it in what "the latest phase of advanced criticism" means (*Deutsche Literaturzeitung*, 1900, I., cols. 9-12).

Mr. SKIPWITH proposes to complete his study by examining, later, "The Vestiges of Animism and of the Ancestor-Worship. Worship of the Dead in the Religion of Israel"—with a view doubtless to testing from this

point of view the possibility of applying Mr. TYLER's and Mr. SPENCER's theories of the origin of religion to the Israelitish religion. This work has already largely been done for him, however, in the careful investigations of JOHANNES FREY, whose book entitled *Tod, Seelenglaube und Seelenkult im Alten Israel* (8 vo., pp. vi. 244), was published at Leipzig in 1898. FREY's book is dominated by the assumption of the critical conclusions; but the result of his studies quite negatives the possibility of the application of the theories in question to explain the origin of Israel's religion. He shows conclusively that in Israel death, so far from being considered a passage into a higher state of existence entitling the deceased to worship, was conceived to be "produced by an act of God which disjoins the soul from the body and casts it into a shadowy and inferior condition, a condition of weakness to be looked upon by the living with commiseration." This is, of course, simply the recognition of the obvious fact that from the beginning death is treated in the Bible as the penalty of sin, and an undesirable because punitive experience. "The net gain, therefore, of FREY's investigation," comments Prof. ZENOS (*American Journal of Theology*, April, 1900, p. 423), "is the refutation of the theory of HERBERT SPENCER, at least as far as it applies to the religion of Israel, that belief in the existence of the soul, in immortality, and consequently all religion, is rooted in veneration for deceased ancestors." Of course FREY's findings will not be left undisputed. Dr. J. C. MATTHES, of the Philosophical Faculty of the University of Amsterdam, has already assaulted them in a series of long articles published in the *Theologisch Tijdschrift*. Two of these have already appeared—in the March and May numbers respec-

tively—under the title of *Rouw en doodenvereering in Israel* ("Mourning and the Worship of the Dead in Israel"); and others are promised, in which will be discussed the relations of soul and body, and of the grave and Sheol, the appearances of dead people and oracles, according to the primitive Israelitish conception. So far, MATTHES formulates this conclusion: "Thus a careful examination of the mourning customs with reference to their use in Israel shows that their foundations were laid by the cultus of the dead; and the Old Testament still contains many remains of their worship. The contesting of this hypothesis by FREY is unsuccessful." We note also an elaborate Inaugural dissertation by C. GRUENEISEN (Halle, 1899, pp. 60), bearing the title: *Ist der Ahnenkultus d. vorjahwistische Religion Israel's gewesen?* This, however, is only the forerunner of a more extensive work on *Der Ahnenkultus und die Urreligion Israels*. According to this author animistic conceptions did exist, to be sure, in Israel, but there was no worship of the dead. The spirits were rather dreaded and pitied as having only a sad and shadowy existence. Out of this pity food and drink were given them,—an act which, SIEGFRIED (*Jahresbericht*, 1900, p. 99) remarks, comes very near to an act of worship. The material gathered by GRUENEISEN in his dissertation and treatise is very complete.

Professor S. SCHECHTER, who, it is announced, is to be imported to become the first head of the new Jewish Theological Seminary in New York, prints a lecture, on "Some Rabbinic Parallels to the New Testament," in *The Jewish Quarterly Review* for April, the effect of which is to strengthen the impression, already quite wide-spread,

**The Talmud
And the New
Testament.**

that very little of value can be got out of the Talmud for the understanding of the New Testament. The Jewish literature does not contain a single reference, with any claim to contemporaneity or authenticity, to the founder of Christianity. The sole use of it will be to help us to understand the times in which He lived; and its use even here, Dr. SCHECHTER's examples being the test, is somewhat remote and problematical. The way in which the Talmud is most likely to prove useful to the students of the New Testament, is not as a fountain for verbal or even material parallels to the New Testament, but as a source for a better and more sympathetic understanding of the Jewish people. Dr. SCHECHTER calls fitting attention in this connection to the depth of the religious sentiment in Judaism as evidenced by its prayers, to the unique place which the Kenesseth Israel, the congregation of Israel, occupies in Rabbinic theology, and to the supernaturalism of sentiment that so richly blossomed out in the attribution of miracles to the Rabbis.

Mr. JAMES OSCAR BOYD continues in the July number of the *Presbyterian and Reformed* **The Documents Of Ezra.** *Review* the study of the Book of Ezra which he began in the April number of that journal and of which some account was given in *THE BIBLE STUDENT* for April (p. 231). In this second article it is the genuineness of the documents of Ezra which comes under discussion. The documents are taken up one by one, as determined in the former article, and investigated first with reference to the objections that have been brought against their genuineness and then in the light of their positive indications. The result is their vindication in the forum of a sound critical judgment.

Thus the way is prepared for the final study of "the historicity of Ezra," with which the third and closing article will be busied. It may be expected in the October number of the *Review*.

The gorgeous "Purple Manuscripts" of the Greek Bible form a class of codices by **A New Purple MS. of the Gospels.** themselves,—a class more notable for their splendor than for any special value in the fixing of the text of the Biblical books. The New Testament examples are chiefly of interest, in a textual way, as exhibiting the text current in Constantinople about the end of the reign of Justinian. Much activity has recently exhibited itself in their study. Messrs. HARTEL and WICKHOFF have lately edited the beautiful Vienna Genesis, one of the finest examples of its class; and Mr. H. S. CRONIN has just published an edition of the newly found 182 leaves of the *Codex Purpureus* (N^o) of the Gospels (*Text and Studies*, v. 4). Oddly enough the discovery of a new and particularly splendid example of this class of MSS. synchronizes with this renewed activity in their study. An account of it is given in the *Journal des Savants* for May, 1900, by H. OMONT, whose article is reviewed by HARNACK in the *Theologische Literaturzeitung* for the 7th July. From HARNACK's review we gather that the MS. was chanced upon by a French officer, Captain DE LA TAILLE, at Sinope, on the northern coast of Asia Minor, as he was returning from a journey in Russia and Armenia, and is now safely deposited in the National Library at Paris. It is only a fragment, of 43 leaves, and its contents include only Mat. vii., xi. and xiii.-xxiv. It is written on fine vellum stained purple, and throughout in *gold letters* (other known purple

MSS. are written in silver letters with gold used sparingly, to throw up certain words), in a good uncial hand. Besides the gold letters the MS. is ornamented with five miniatures painted on the lower margin, which OMONT says recall in their whole character the style of the miniatures of the Vienna Genesis and the Rossano Gospels (Σ); and HARNACK adds that any one who will compare the reproductions given by OMONT with those of the Rossano MS. given by HASELOFF, will perceive at once their affinity. The MS. seems to belong in the same class with its fellow *Purpurea* N and Σ not only in external characteristics, but also in the text it presents. It was probably written at Constantinople near the end of the reign of Justinian.

B. B. W.

Dr. THEO. ZAHN begins in the May number of the *Neue Kirchliche Zeitschrift* (1900) an

From the Early article on "New Days of the Church—Finds from the Church—Ancient Church" Dr. Zahn. (*Neue Funde aus der alten Kirche*).

It is his purpose to treat in a general way the contributions which have been made in this department by the discoveries of the century that is now drawing to a close. His report Dr. ZAHN does not propose to make complete, but by choosing important elements rather to give a survey which will be of general interest to a broader circle of readers than those who are engaged directly in theological work. In the present article, only two subjects are treated; but in each we find the ability and scholarliness that Dr. ZAHN's work has accustomed us to expect from him. Under the title "Sermons of Origen or Novatian," Dr. ZAHN reviews the edition by P. BATIFFOL, who has on the basis of two Latin manuscripts of the tenth and twelfth

centuries given us the text of twenty sermons ascribed in the title to ORIGEN (*Tractatus Origenensis de libris ss. scripturarum*). Being in Latin and claiming to come from ORIGEN, these sermons, if they really are what they profess to be, should show traces of translation from the Greek. Dr. ZAHN finds evidence, however, that this is not the case; and the question then arises, From whom do they come? After detailed investigation the year 220-300 is accepted as the most probable date, and in concluding various resemblances are pointed out between these sermons and the writings which we have from NOVATIAN. The second subject discussed in this article is "Coptic Fragments of an Apocryphal Gospel," edited by A. JACOBY, 1900. The following section from it I have translated freely from the German as Dr. ZAHN has given it (from JACOBY's edition) in his article. The words in brackets are supplied by the editor; those in italics are uncertain.

"Now [*when he*] had finished the whole [*history of his life*], he turned to us and spoke [*to us*]: The hour is come, when I shall be taken from you. The spirit indeed is willing but the flesh is weak. [*Wait*] therefore and watch [*with me*]. But we the apos[*tles*, *we*] wept [*while we*] spoke [*to him*. *Blame us not, O Son*] of God. What [*then is our end*]? [*But Je*]sus answered and spoke [*to us*]: Be not afraid that [*I*] shall be destroyed, but [*take*] more [*courage! Be not afraid*] of the power [*of death*]. Remember all [*that I have said*] to you: [*Know*] that they have persecuted [*me as they have*] persecuted * * * Now be [*ye*] glad, for I [*have overcome the*] world. I have* * *"

It will be at once clear that the passage is a description of a scene between of our Lord and his disciples near the time of his passion, and from the use of the first person plural it would seem that the fragment claimed to come from the twelve Apostles. Elements resembling our Gospels, Matt., Mk., and John may be recognized; but it will also be seen

as Dr. ZAHN points out that the whole is not "a free reproduction of the canonical account but a new narrative in which elements of the canonical Gospels, especially of Mark and John, are used. Dr. ZAHN suggests the possibility that the fragment is a part of the "Gospel of the Twelve Apostles" (εὐαγγέλιον τῶν δώδεκα, or κατὰ τοὺς δώδεκα) referred to by ORIGEN.

WM. PARK ARMSTRONG, JR.

We are becoming accustomed to attacks upon the teaching of Paul, and are no longer surprised when men tell us that his Epistles form no part of

The Newest Criticism of Paul.

the literature of primitive Christianity; that the system of truth therein presented differs essentially from the teaching of Jesus; that in so far as the church has depended upon them in formulating her belief she has departed from the ideal in the mind of the Master for her. Yet it is seldom that we meet with such sweeping condemnation of Paul as is to be found in an article by Mr. WARSCHAUER, of Bristol, Eng., in *The New World*, for March, 1900, entitled "From Paul to John." A clearer idea of the contents of the article might have been gained had the title read, "From the Teaching of Paul to the Teaching of John."

The contention of the article is that Paul was in no true sense an Apostle of Jesus,—to quote: "There is small reason to believe that he had ever seen the object of his devotion, while of Christ's actual teaching he would appear to have only the faintest knowledge." We are told that Paul was *persona non grata*, during his life-time, with the authorities of the church, and that while the Second Century sought to efface his memory, he waited until the Reformation for his greatest triumphs, and has been

made the teacher *par excellence* of modern Protestantism. The purpose of the article is to re-state, and estimate Paul's chief contribution to theology, and "to indicate a certain transition or transformation in the domain of theology, whose main characteristic is a thorough reaction against Paulinism." This tendency the writer finds marked by a recent publication of Archdeacon WILSON, of the English Church, *The Gospel of the Atonement* which he regards as an original work not unlikely to modify religious thought in the near future to a very considerable extent. The fresh contribution to thought found in Mr. WILSON's book may be summed up in these two sentences: "The divine life of Christ is itself the union of man with God;" "The Incarnation is itself the Atonement." But in the quotations given us from the book we cannot find that any advance has been made upon the "Moral Influence" theory of the Atonement which has had so many able advocates among English scholars.

Paul's leading doctrines, Justification by Faith and the Vicarious Atonement of Christ, are both severely condemned by Mr. WARSCHAUER. All the immorality, not alone of the Corinthian Church, but also of the church in all ages, is made to result from the former. His doctrine of the Atonement is made to rest not upon the prevalent conception of sacrifice among the Jews, but upon lower conceptions utterly foreign to the teaching of Jesus. Paulinism, in other words, "is not the legitimate offspring of Judaism, neither is it the legitimate continuation of Christ's teaching, but an altogether different thing foisted upon original Christianity." We are told that Paul himself realized the untenableness of his position when he learned of the immoralities practiced

in the church at Corinth. That in vain he "writhed and twisted" to extricate himself from the difficulty thus created, by asserting that faith was a state of emancipation from sin, and that those in whom sin bore dominion had no real faith. In closing we are told that his was a tragedy, a glorious soul struggling, and struggling vainly for the most part, with a warped and perverse intellect, a crooked logic, a veritable "body of death" in the form of immemorial superstition, defects of vision and equipment; yet in its struggle and partial defeat, what a mighty soul—how magnificent in its flights, when once and again it escapes from intellectual fetters.

The particular point which the article seeks to make is that the thought of the church is moving away from the teaching of Paul upon which she has so largely depended, toward a form of belief more nearly expressed by the Logos teaching of John. Mr. WARSCHAUER would have us believe that this is something wholly different, but we fail to find that the Logos teaching of John approaches any nearer to the identification of Incarnation and Atonement than does the teaching of Paul, nor is there any clearer teaching of Justification by Faith than we find in the Fourth Gospel. No stronger sacrificial coloring can be found in Paul's Epistles than such passages as John 1: 29: "Behold the Lamb of God which taketh away the sin of the world;" 10: 15, "I lay down my life for the sheep." When we come to the question of Justification by Faith, the passages in John which agree with Paul are very numerous: *e. g.*, John 3: 15, "Whosoever believeth in him should not perish but have everlasting life;" 11: 25, "He that believeth on me though he die yet shall he live."

M. V. BARTLETT.

In the books of Chronicles mention is twice made of a people called

"The Meunim." In 2 Chr. xxvi. 7, we read that Uzziah

warred "against the Philistines; and against the Arabians . . . and the Meunim;" and in the following verse, instead of "the Ammonites," we should again read the same name as in verse 7; "and the Meunim gave gifts unto Uzziah. The lxx. reads *οἱ Μιναῖοι* in both verses, and the change to "Ammonites" in verse 8 was due solely to the accidental transposition of two letters. Again, in 1 Chr. iv. 41, in a most interesting little narrative concerning the Simeonites, we learn that men of this tribe "came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim that were found there, and destroyed them utterly, unto this day, and dwelt in their stead." Scholars are agreed that the people thus designated in the Bible are in fact the same people as constituted the Minaean kingdom that flourished for many centuries in southwestern Arabia. Recent discoveries of well-preserved Minaean inscriptions have shed much light upon this ancient and hitherto mysterious nation, and have awakened new interest in these Biblical references to it. The latest discussion of these passages is by VAN HOONACKER, in his book on the Levitical priesthood. (*Le Sacerdoce Lévitique*, Louvain, 1899.) In his chapter on the origin of the tribe of Levi, he takes occasion (pp. 311-316) to pass judgment upon the remarkable comparison, proposed by HOMMEL, of the name "Levi" with a certain expression found on these Minaean inscriptions. In two or three places we find the name of the Arabian deity Wadd associated with the names of men or women who are called "his *law'u*," fem. *law'at*. It is natural to suppose

that this word means either "priest," "priestess," or some kindred relation. Now its consonants coincide exactly with those of the word "Levi" or "Levite." And HOMMEL used the comparison to show the reliability of the Biblical narrative in attributing an important share in the organization of Israel to "Jethro, priest of Midian." Midian, so HOMMEL argued, signified to the Hebrew, northern Arabia in general. We find the Minaeans at El-Ola, north of Medina, using the same word for priest as Israel used for the name of its priestly caste; and we see a priest of northern Arabia active in organizing Israel at the very time when the new Levitical body take their place as the religious leaders of the nation. What then is more natural than to suppose that the word "Levite" is nothing more nor less than the Minaean term for priest, *lawi'u*?

It will be noticed that HOMMEL makes the Levites a *new* body of men in Israel; that **Origin of** is, they are the *second* group to be called by this name, in Hebrew history. For it cannot be denied or evaded that there was at some time a *tribe of Levi*, co-ordinate with the other tribes of Israel. Such passages as Gen. xlix., the blessing of Jacob, show this conclusively. Years ago there were critics who did deny this. But even KUENEN, STADE, and WELLHAUSEN have had to admit it. And it is curious to observe the different ways in which these masters of radical criticism have attempted to avoid this difficulty; for it lies as a stumbling-block in the way of that theory of the rise of the Hebrew priesthood, which seeks to explain it on the basis of naturalistic evolution. As the initial term in this evolution, they must of course start with the days when every household had its own

religious rites, presided over by one of its own number. How to pass from this, by a natural development, to the point where no man could be a priest in Israel unless he was or claimed to be a member of the tribe of Levi,—this is a difficult problem to solve. As might be expected, each of them solves it in a different way, and though the accounts given by them all read extremely well, it is not difficult to see their weakness. WELLHAUSEN's account, for example, requires the view that there were two entirely separate bodies of "Levites." The simple "tribe" of Levi disappeared early, and the priestly "caste" of Levites was of late origin and had nothing to do with the ancient tribe. This is not the place to discuss the merits of this theory. It has been adduced only for the sake of comparison with that of HOMMEL. Like WELLHAUSEN, he holds to an early tribe of Levi, and a later body of Levites, who appeared on the scene only after the former had disappeared. But unlike WELLHAUSEN, HOMMEL puts all these events very early; the tribe of Levi disappeared long before Moses' day; and the Levites were of his creation, under the influence of Jethro.

Against any view, however, such as these, which fails to recognize the tribal character of the Levites from beginning to end of Hebrew history, VAN HOONACKER very justly urges the clear proofs that the Levites were in fact a tribe. Every priest was a Levite; but he was a Levite first, and a priest afterwards,—that is, in the order of thought, if not of time. One *was* a Levite by virtue of his birth; he might or might not *become* a priest by virtue of his functions. The bearing of this upon HOMMEL's derivation of the term "Levite," is now apparent. It was impossible for a Hebrew to say "a Levite of Jehovah," or "His Levite," as we read in the

inscriptions of El-Ola, "his *lawi'u*," that is, the *lawi'u* of Wadd. The case of the Levite Jonathan (Judges xvii. and xviii.), so often referred to by the critics, proves that the usage of the words *kohen* or priest, and *Levite*, is consistently divergent. It is impossible, then, to believe that the Hebrews borrowed the Minaean term for priest, in order to use it to mean something quite different from priest, while they themselves possessed another word for priest.

If we cannot, therefore, accept HOMMEL's conclusion, what is to be done with his data? What is the true conclusion from them? There are manifestly two possibilities. First, there may be no real connection between the words *lawi'u* and *Levite*. In favor of this view may be urged the uncertainty of the translation "priest." All that can be said is that these persons sustained some intimate relation to the deity; perhaps they were only ardent votaries of Wadd, or persons who had been consecrated to him in some special sense. It should not be forgotten that elsewhere in the Minaean inscriptions, and once also in the closely allied Sabaeen, another word is used to signify "priest."

Or, second, there may be a real connection between the words, yet the reverse of that which HOMMEL proposed. Usage would not stand in the way of this conclusion. For, granting Hebrew influence upon Minaean institutions, it is perfectly natural that the name "Levite," by which Hebrew priests were universally called, from their tribal membership, should be adopted in the sense of "priest" by those who were subject to this influence. What ground is there then, for crediting Hebrew influence upon the Minaeans,

especially those at El-Ola, apparently their most northern outpost? For his answer to this question, VAN HOONACKER acknowledges his indebtedness to the combinations of Dozy, who nearly forty years ago, in his "*The Israelites at Mecca*" (*De Israelieten te Mekka*, Haarlem, 1864), advanced some striking views on early Hebrew influence in Arabia. While disclaiming agreement with all the conclusions of this book, VAN HOONACKER nevertheless accepts as sound and makes good use of Dozy's interesting study of the Simeonites. In brief, it is as follows:

The Simeonites, in the expedition narrated in 1 Chr. iv. 39ff., already referred to, evidently went to a great distance from Palestine down into Arabia. They conquered "the Meunim that were found there" (language which seems to imply that this was a colony or outpost), and "dwelt in their stead." The neighborhood of El-Ola is praised by Arabian writers as remarkable for its fertility; it could well furnish the "pasture for their flocks," which the Simeonites were seeking in barren Arabia. And local tradition, preserved in a number of Arabian authors, reports not only that there were very ancient settlements of Israelites in this general neighborhood, but also that the place where the emigrants first settled was called Zohara. This name, and the name of the mountain Ohod (famous from the disastrous battle that Mohammed fought in its neighborhood), may be compared with the names **זָהָר** and **אֹהֶד**, Zohar and Ohad, borne by two divisions of the Simeonites, Gen. xlv. 10; Ex. vi. 15. Within the bounds of Biblical tradition, moreover, the unusual names Mibsam and Mishma, which in Gen. xxv. 13, are assigned to the race of Ishmael, are in 1 Chr. iv. 25, classified among the Simeonites. Consider also that only a few years elapse be-

tween the conquest of Uzziah narrated in 2 Chr. xxvi., and the reign of Hezekiah when the Simeonites are said to have emigrated. Finally, it deserves remark that the latest word on the chronology of the Minaean inscriptions places them subsequent, but not too far subsequent, to the time of Hezekiah. Here is a chain of evidence that seems to render very plausible the view which VAN HOONACKER adopts, that the Simeonites, taking with them doubtless, like the migrating Danites of Judges xviii., such Levites as would accompany them to be their priests, made those settlements to the north of Medina of which Arabic tradition speaks, and by their strong religious influence upon the Minaeans still settled in their neighborhood, loaned them the term "Levite" in the form in which it is now to be read on the inscriptions of El-Ola.

In the *Theologisch Tijdschrift* for May, 1900, there is a brief contribu-

**Nehemiah
Twelve Years
At Jerusalem.**

tion, only two pages in length, which exhibits a most surprising oversight of a point that should have been thoroughly familiar to every writer on the post-exilic period. The contributor, J. J. P. VALETON, JR., proposes to emend Neh. xiii. 6, so as to read, "the two and twentieth," instead of "the two and thirtieth" year of Artaxerxes, as the date of the close of Nehemiah's first stay at Jerusalem. This emendation is offered, as VALETON says, in the interest of KOSTERS' reorganization of the whole book of

Nehemiah, by which chap. xii. 27ff, the dedication of the wall, and chap. xiii. 4-31, Nehemiah's second stay at Jerusalem, are placed *before* chaps. viii.-x., the reading of the law. By this radical rearrangement of the events in Nehemiah's career, there is nothing left for Nehemiah to be doing all the *twelve* years after the completion of the wall before he went back to Persia. VALETON feels this difficulty, and by this simple emendation of Neh. xiii. 6, the difficulty, he claims, is entirely obviated; we have Nehemiah at Jerusalem only for parts of *two* years, the twentieth to the twenty-second of Artaxerxes and this result harmonizes well with Neh. ii. 6, which seems to indicate a shorter period than twelve years.

It seems incredible that it should be so, yet the truth of the matter is, that VALETON appears to have completely overlooked Neh. v: 14. There, in Nehemiah's own words, in a passage undisputed by anyone, we read that he was "appointed to be their governor in the land of Judah from the twentieth year even unto the two and thirtieth year of Artaxerxes the king,"—adding, as if to emphasize the length of the period, that there might be no mistake, "*for twelve years.*" VALETON makes no allusion to this verse, although he so solemnly proposes the alteration in xiii. 6 as an *emendation of the text*. Hence the conclusion is inevitable that he did not notice this verse. KOSTERS' theory will for the present have to do without this support.

JAMES OSCAR BOYD.

Books and Pamphlets.

A PROBLEM IN NEW TESTAMENT CRITICISM. The Stone Lectures for 1897-1898. By *Melancthon Williams Jacobus, D. D.* New York: Charles Scribner's Sons. 1900. 12mo., pp. 285. \$1.50.

This is a useful and suggestive book, though we cannot say that we regard the treatment of the "Problem" under consideration as forcible. It is hardly a subject of popular interest and yet the lectures seem to have been written with a popular audience in mind. Verbosity is a rather marked characteristic.

The "Problem" is, Whether from the standpoint of the evolutionary philosophy prevalent in critical circles we can maintain the authority of Paul's teachings as coördinate with those of Christ, or must they be classed as inferior theological speculations excogitated under the influence of Paul's pharisaic training? Do they harmonize with those of Christ or diverge from them? Incidentally he treats the matter of development and modification of Paul's views. The first three Lectures are preliminary, and are in some respects the most useful, treating at length of (1) the unsettled New Testament Problems,—an interesting exhibition and estimate, but too much importance is assigned to critical doubts and results; (2) the true scientific method—showing wide familiarity with isagogical literature, but we doubt whether the author makes good his claim that internal evidence antecedes and outranks external; and (3) the philosophy underlying critical research—an instructive survey, but we cannot believe in any evolution, in any proper sense, in Christianity, and think that even the vocab-

ulary of Ashdod should be shunned. The fourth and fifth Lectures show the harmony of Paul with Christ on fundamental questions, viz, man's relation to God, Faith as the sole condition of salvation, Relation of the Holy Spirit to the regenerate life, and the Person of Christ—the only differences being such as evolutionary critics should see to be a natural evolution where there must have been involution, in other words, developmental under changed environment, a historical unfolding. The sixth Lecture discusses Paul's doctrine of Church unity in relation to Christ's teaching and to development in his own views.

Sensibly, the book is provided with an index. Paper, type and binding reasonably good. D. J. B.

THE WORLD LIGHTED. A Study of the Apocalypse. By *Charles Edward Smith, D. D.* Second edition. Published by the Author, Fredonia, N. Y. 1898. 12mo., pp. 218. 75c.

The first edition of this work was published ten years ago. It has received high commendation from men competent to judge of its merits. It is unquestionably a contribution to the literature of the Apocalypse, which earnest students of this difficult book will read with interest and attention. It does not carry our assent, however. The author claims to have discovered a new and the true key to the interpretation, at the place where every one else should have found it, in the beginning of the Book, in the several symbols for light there mentioned. His key, then, the clue by which alone he maintains we can thread the laby-

rinth, is "The Progress of Truth in enlightening and saving mankind." The symbol of light in some form is ever recurrent in the Book, and the Book is a mass of symbols. But a man may give much information, many shrewd guesses as to the aptness and significance of the symbols in a book without helping us much as to the real purpose or fulfilment, if the book is prophetic or apocalyptic. And this is what Dr. Smith seems to have accomplished here. He has indulged too much in exclamations and rhetorical questions, and self-laudation, and not enough in exegesis. But he takes peculiar pleasure in attacking Alford. He tries to make everything symbolical and yet has to fall back on the literal sometimes. For instance, the travailing woman is symbolical, but the dragon is the devil. He is a post-millennialist, thinks the thousand years symbolic of an indefinitely long period, and that the first and second resurrections are both spiritual. We think the author would do well to study Seiss and Auberlen and West. The book is closely printed and compactly put together and very well bound.

D. J. B.

THE FOUR GOSPELS. By *R. H. Fisher, B. D.*, Aberdeen. London: Hodder and Stoughton, 27 Paternoster Row. 1899. Small 16mo., pp. 128. 1s. 6d.

This volume belongs to a series of "Little Books on Religion," edited by W. Robertson Nicoll. It is light as well as little—very light reading for a Bible student with any degree of advancement. If intended for youth it will do fairly well in awakening their interest in the four Evangelists and their writings, will serve as a pleasant introduction to the men. Indeed, its title should be "The Four Evangelists," for it is composed of simple, admiring sketches of the four

writers—with practically no information about their writings, except a little in the case of Matthew. Good paper, clear type, heavily leaded, durably bound, narrow columns, no index—none needed. D. J. B.

THE SPECIAL CHARACTERISTICS OF THE FOUR GOSPELS. By *Herbert Mortimer Luckock, D. D., Dean of Lichfield*. Longmans, Green & Co.: London, New York and Bombay. 1900. 16mo., pp. 278. \$1.50.

This volume is made up of thirty brief chapters or talks, mostly 1800-2000 words each,—some much shorter, some a little longer. It is not an authoritative work, but useful for the easy, readable way in which it gives much information. The author shows familiarity with his subject but treats it popularly, not technically. He holds to two sources of material for the Gospels—oral tradition and the guidance of the Spirit, though, of course, he admits the existence of earlier documents, which may have been used, and probably were more or less used by Luke. He believes in infallible inspiration for the ethical and religious teachings, with fallibility, lapse of memory, etc., in historic details. Such a theory cannot be defended successfully. He misuses or misunderstands "dynamic" inspiration, confusing it with "dictation" and the "mechanical" theory. He is an intense Churchman, as is continually shown; a deep-dyed sacramentarian, as appears in his treatment of the teaching of John, in the fourth Gospel, where we also have an exhibit of his belief in priestly absolution. In treating Christ's instruction to Nicodemus, the "Sacramental Grace" seems to be all in the *water*, while the *Spirit* is ignored. The frequent allusions to light refer to baptism! The water and the blood from Christ's pierced

side refer to the two sacraments! The volume is attractive in mechanical get up, and is provided with a good index and marginal headings that facilitate reference. D. J. B.

OUTLINE OF THE LIFE OF CHRIST, AND HARMONY OF THE FOUR GOSPELS. By *Rev. John H. Kerr, D. D.*, San Francisco Theological Seminary, San Anselmo, Cal.

On one sheet, folded between covers like a map, we have a birdseye view of all the matter of the Gospel history. The first column contains the Periods—Preparation, Labor, Triumph; the second the Dates—Oct. of 6 B. C. to May 18, 30 A. D.; the third, the Divisions of the History—the Subdivisions of the Periods, there being eleven; the fourth, the Subjects of the Sections—168 in number, the first being the Prologue of John, i. 1-18; the fifth to eighth, the References in the four Gospels. The author holds the Quadripaschal view. The arrangement is useful for study and consultation. D. J. B.

THE WORK OF THE HOLY SPIRIT. By *Abraham Kuyper, D. D., LL. D.*, Professor of Systematic Theology in the University of Amsterdam. Translated by *Rev. Henri De Vries*, with Introduction by Professor B. B. Warfield, D. D., LL. D., Princeton. Funk & Wagnalls Company: New York and London. 1900. Pp. xxxix., 664. Price \$3.00.

This is a great book; and it is as good as it is great. The author is one of the very foremost theologians of this generation, and no abler exponent of Calvinism has appeared during the century now closing. In this great work he appears at his best, as an expositor of Scripture, as a systematic theologian, and as an interpreter of religious experience. We have read it with great satisfaction.

The author assumes the orthodox doctrine of the Person of the Holy Spirit, and confines attention entirely to his work. Every aspect of this great theme is fully considered in a series of brief compact chapters. In creation, in the Scriptures, in the incarnation, in the apostles, in the Church, and in the experience of the individual subject of grace, the work of the Spirit is exhibited with great ability and wealth of exposition. Incidentally every important doctrine bearing on religious life is discussed. The standpoint is that of the consistent Calvinism of the Reformed system, and no attempt is made to tone down the hard places or to explain away the inherent difficulties of this system. The style is quite popular, and abundant illustrations illumine almost every page of the volume.

No notice such as this can do the treatise justice. It must be read and reread to be appreciated. It should be in the hands of every minister, as nothing like it has appeared since John Owen's great work on the same subjects over two hundred years ago. A great service has been done for the Reformed faith of Calvinistic type in this country by the translation and publication of this splendid treatise. It will serve as a wholesome tonic for those who are weak and half-informed. FRANCIS R. BEATTIE.

ENCYCLOPEDIA OF SACRED THEOLOGY. Its Principles. By *Abraham Kuyper, D. D.*, Free University, Amsterdam. Translated from the Dutch by *Rev. I. H. De Vries, M. A.* With an Introduction by Professor B. B. Warfield, D. D., of Princeton Theological Seminary. New York: Charles Scribner's Sons. 1878. Pp. 683.

The author of this great treatise is easily the first theologian in Holland, and is perhaps the ablest exponent

of the Calvinistic Theology since Calvin. He is a very influential factor in the public life of his own country, and has done a great deal for the Reformed Churches therein. He is bound to exert an immense influence on Reformed Theology everywhere, as his splendid expositions of it become more and more known in the world.

The present treatise presents part of vol. I. of the original, and the whole of vol. II. The work of the translator seems to be well done, for the language, though often quite technical, is always clear and not hard to follow. Dr. Warfield's *Introduction* gives many interesting particulars about the author and his work.

No proper idea of the book can be given in a cursory notice like this. The term *Encyclopedia* is used in its strictly technical sense as that topic which deals with the underlying principles and conceptions of science, and in this case of theological science. The principle, organism and method

of this great subject are fully discussed. The treatment has a freshness and thoroughness which are unsurpassed by anything we know in this field.

The discussion of the *principium* of theology in Holy Scripture is of the utmost value as here exhibited. As against Romanism and Rationalism and Mysticism nothing abler has ever been written than the 223 pages in the heart of this treatise, which deal with it. This able chapter deserves long and repeated study of every true Protestant, and especially of every Calvinist. The way in which revelation and inspiration are here discussed is exceedingly reassuring in these days of loose and shallow views upon these subjects. It is, in our opinion, exceedingly opportune that this book has come out in this country at this time. It lays foundations which are irrevocable, and it exhibits the very Gibraltar of the Reformed Theology.

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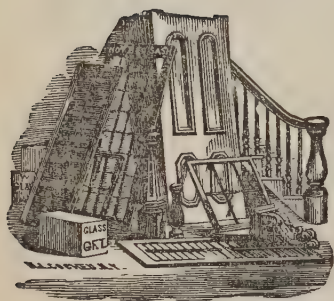
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OCTOBER, 1900.

Number 4.

The GRAF-WELLHAUSEN school of criticism is constrained to acknowledge but scanty remains of David's poetic productions. His harp and his voice were not silent in the days of yore; but, says Professor CHEYNE, "only two indubitably Davidic compositions" are extant, "one is in 2 Sam. i. 19-27, and the other in 2 Sam. iii. 33, 34." The chief reason for believing in the genuineness of these two elegies is, to quote Professor HENRY P. SMITH's argument for the former of the two, a negative one of seemingly "overwhelming force:" they have "no religious allusion whatever." The assertion is not made that poems could not be religious and Davidic at the same time, but only that religious allusions in a poem would cast doubt upon its Davidic authorship. Now it is pleasant to have the old view of the Davidic authorship of the two poems, which rests on the authority of documents of conceded antiquity, sustained by this influential school of criticism; but the pleasure is diminished, and doubts as to the value of the support are awakened, by the ground on which the genuineness of these two odes is confessed by this school. If we mistake not, it is an indirect indication of the unconcealed fact that the criticism of the Psalms as a whole is based on a theory, on the GRAF-WELLHAUSEN theory of the

development of the Hebrew religion. A long time was needed, we are constantly told, for the teaching of the prophets to sink down into consciousness of the nation, and come forth again in rich, pure and elevated spiritual songs. But why a long time? We are left to wonder what sort of lyrics poetical minds might produce, among a people long accustomed to express their emotions in song, under the immediate influence of prophets like Samuel, Nathan, Hosea, and their successors, or what hymns might burst from the lips of prophet-poets. Times of spiritual religious revival under great leaders, such, for example, as were Luther, Calvin and Wesley, have ever witnessed permanent additions to the hymnology of the Church. The criticism narrows down to a theory regarding the spirituality of the teaching of Samuel, Nathan and Gad, and the spiritual attainments of David.

In all ages people of God have delighted to associate the Twenty-third Psalm with David; partly because he was a poet and a sweet singer in Israel, partly because it is ascribed by its ancient title to him, though the church has frankly admitted that this evidence is not final, and partly because its contents and imagery harmonize perfectly with the ascription. All students of Scrip-

ture have not taken this view; and among the dissenters is Professor CHEYNE, who thinks that this psalm was composed after the Babylonian exile, during the existence of the second temple. He groups it as a guest-psalm with the fifteenth psalm and the opening verses of the twenty-fourth and twenty-seventh: an association which in his opinion involves much. His special argument is formulated in a series of questions: "How unlike it is to a last meditation of the historical David—how unlike even to those 'last words' which tradition assigns to him! But how like those two characteristic psalms of the age of Nehemiah, cxxvii. (see *vv.* 1, 2), and cxxxiii. (see *v.* 2), when, too, as we know from psalms in Books III. and IV., the figure of the divine Shepherd became specially dear to the church-nation!" Why, we would ask Professor CHEYNE, think of it as "a last meditation" of David? And why, if one psalm is heard in another, may not the similar sentiments which recur in psalms ascribed by Professor CHEYNE to the age that succeeded the exile, be echoes of the twenty-third Psalm? The only question of importance is, What kind of hymn would "the historical David" naturally compose?

According to the dominant critical school or, as its adherents are accustomed to express themselves, according to the consensus of scholars, the narrative of events pertaining to David's court life which is contained in 2 Sam. ix.-xx., dates, with a few trifling exceptions, "from a period very little later than that of the events related." The same school discerns, in portions of 1 Sam. xvi.—2 Sam. vi., a connected narrative of David's career from his call to Saul's court until his establishment on the throne in Jerusalem. The antiquity of this narrative is also conceded. It

is held to antedate the year 700 B. C., for it itself antedates an account which in DRIVER's words is "hardly later than about 700 B. C." A section of it is once cited by Professor CHEYNE with the remark, "one of the very oldest historical traditions." Now in these two ancient accounts of David's rise to the throne and of his life while king of all Israel, especially in "The Historical David," the latter narrative, which is conceded to be nearly contemporary with the events described, it is quite certain that the religious conceptions of the times of David are correctly depicted, and that the pious sentiments of the age find expression. It is here also that we must look for "the historical David." It is here recorded of David that in the crises of his life he turned to the Lord in prayer (2 Sam. xv. 31), beseeching him in behalf of his sick child and, when it died, worshipping in the house of the Lord (2 Sam. xii. 16, 20). He ever sought guidance from God (1 Sam. xxiii. 2, 4, 10; 2 Sam. ii. 1). He constantly submitted himself to the will of the Lord, as he understood it (2 Sam. i. 14; xv. 26; xvi. 10-12). He discerned God's hand in keeping him back from sin (1 Sam. xxv. 32-34, 39), in redeeming him from adversity (2 Sam. iv. 9), and in preserving his life and giving him the victory over his foes (1 Sam. xxx. 23; 2 Sam. v. 20). He deeply loved the Lord's house and the ordinances of religion (2 Sam. vi. 1-23; xv. 25). And he was sore distressed when he found himself driven out of the Lord's inheritance (1 Sam. xxvi. 19, accepted by Prof. H. P. SMITH as old). David also rose, in the face of bitter and persistent persecution, from the humble position of keeper of his father's sheep (1 Sam. xvi. 19) to be king over all Israel, was delivered from all his enemies, and was victorious on all sides

against the foes of the nation. The psalmist speaks of the Lord being his shepherd. God as keeper and guide of men had been called Shepherd in hymns of the Semites long before David's day; and the beautiful metaphor is found embedded in early literature of the Hebrews (Gen. xlviii. 15, E; Hos. iv. 16; Mic. vii. 14; and compare the name of Saul's son-in-law, Adriel: see, also, 2 Sam. v. 2, where it is used of human rulers). The figure was the common property of a race of people whose thought ever found expression in poetic imagery. With these facts before us, every sentiment in the Twenty-third Psalm is clearly seen to accord with the utterances of David recorded in literature but little later than his day, and to grow naturally out of the experiences of his life. The Psalm is couched in the Hebrew of David's day, embodies the religion of the times, and reflects events such as then occurred. It seems to us to be only just historical criticism still to declare, in the words of the late Professor DELITZSCH: "There is no reason to doubt that David is its author."

It is a canon of criticism, developed by OLSHAUSEN and applied with

The Twenty-Third Psalm
Fit to Voice
The Church's
Confidence.

more or less vigor by the school of GRAF-WELLHAUSEN, that the speaker in the Psalms who expresses adoration, renders thanks, makes confession or pours out supplication, is not an individual but a personification, the post-exilic church. The Twenty-third Psalm comes under this rule. And the reader of Scripture fails to do justice to this exquisite gem of sacred poetry, and loses a beautiful formulation of an assured truth, who does not at times read this psalm to hear in it the Church, the virgin daughter

of Zion, sing of her restful trust in the Lord her shepherd.

The particular reasons advanced for classing the Twenty-third Psalm

The Twenty-Third Psalm
Equally Fit to
Voice the Indi-
vidual Believer's
Confidence.

with the church-psalms, that is with psalms written in the name of the Church, are stated by WELLHAUSEN and similarly by SMEND.

They are: 1. "The shepherd tends the whole flock, not a single sheep. JHVH is the shepherd of Israel, not of the individual Israelite." But why not the individual Israelite? Isaac was the father of two sons, yet each approached him and said, "My father" (Gen. xxvii. 18, 31). God was the God of Israel, but he was likewise the God of the individual Israelite. Daniel said, "My God hath . . . shut the lions' mouths, and they have not hurt me" (Dan. vi. 22). The shepherd tended the whole flock; but when he brought back the wanderer, he said of it, "My sheep" (Luke xv. 3-7). The patriarch Jacob spoke as an individual, albeit head of a family, when he said, "The God which hath fed—shepherded—me all my life long unto this day" (Gen. xlviii. 15). Jehovah, indeed, tends the whole flock, but each pious Israelite could say, "The Lord is my shepherd."

2. That the speaker in the Twenty-third Psalm is the Church and not an individual is further inferred from the phrase, "For thy name's sake." For the sake of thy honor: "because He is called the God of Israel, and cannot leave Israel in straits without exposing himself to the jeers of the heathen." True, indeed: but neither, be it reverently said, could Jehovah leave one true child of his, even though not of the race of Israel (1 Kin. viii. 41-43), in straits without dishonoring himself, denying his name, and restraining his

infinite faithfulness and goodness from their natural exercise (Ex. xxxiv. 5-7).

3. The thought expressed in the words "dwell in the house of the Lord," is further urged against an individualistic interpretation of the Twenty-third Psalm. "Jehovah dwells in Jerusalem, and His own people dwell with Him, under his protection, as members of his household." SMEND in the same vein adds: "Scarcely could the individual regard himself as Jehovah's guest and house-associate. This confidence belonged only to the people as a whole." "House of the Lord," it will be observed, does not specifically refer to the tabernacle or temple, as it so often does, but to the Lord's hospitable tent and banqueting house; and "dwelling in God's house" is a figure for nearness to him in close fellowship under his protecting care (verses 5, 6; Gen. ix. 27; Ps. xv. 1; xxvii. 5; and see Ex. ii. 20, 21; Judg. iv. 17; 2 Sam. ix. 7, 10). Why should not this confidence belong to the individual? He had the example of the patriarchs before him in the beloved traditions of his people; the example of Enoch and Noah, who walked with God (Gen. v. 22; vi. 9); of Abraham, the friend of God (Is. xli. 8); of Moses, with whom the Lord spake face to face, as a man speaketh unto his friend (Ex. xxxiii. 11). The Israelite knew also that the secret of the Lord is with the righteous (Prov. iii. 32); and that every godly Israelite was privileged to take a peace-offering to the sanctuary and, alone with the priests or with his family and friends about him, engage in a eucharistic feast in communion with Jehovah. The individual man could commune at the same table with Jehovah, partake of Jehovah's bounty, be Jehovah's associate and friend.

It is obvious that only a one-sided and arbitrary exegesis gives the de-

sired result,—for it is a desired result, being nothing less than an attempt to reduce to the category of ecclesiastical hymns every psalm in the Psalter in which the pronoun of the first person occurs. But without arraigning this sweeping interpretation of the "I" psalms, without even going to the length of asserting that the Twenty-third Psalm was not in primary intention churchly, let us note several points which still remain even on the assumption that the psalm was primarily a church-psalm.

1. It is within the thought common in David's day. In the decalogue and its preface, to look no further,—literature that by common consent was old in David's time,—this personification of the nation as an individual is found; and yet combined with it is an individualism, which crops out unmistakably especially in the commandments of the second table.

2. The Twenty-third Psalm still involves the direct religious relationship of the individual to God. It is not enough to understand that Jehovah loves and protects his flock, and the individual sheep is safe because the flock as a whole is safe. The figure of the

The Twenty-Third Psalm Involves the Shepherding of The Individual. flock and its shepherd involved the tender care of the individual. It was familiar to the Israelite that the good shepherd knows each sheep by name; that he goes forth and leads the flock in right ways and, if a foolish sheep strays into dangerous or forbidden paths, he seeks it and brings it to his fold again; when a lion or a bear cometh and taketh a lamb out of the flock, he rescues it from its enemy; the diseased he strengthens and that which is broken he builds up; the faint he bears home on his shoulder;

he carries the lambs in his bosom and gently leads those that are with young (1 Sam. xvii. 34, 35; Is. xl. 11; Ezek. xxxiv. 16; Luke xv. 5; John x. 14). This close personal relationship each sheep of the flock of Israel understood; and failed not to repeat the Twenty-third Psalm in this triumphant conviction. As each child in a large family says, "My father" and "My mother," and knows that he individually enjoys his parents' deepest love and constant care; so each member of the flock of Israel unselfishly said, "The Lord is my shepherd." He was aware that without detriment to others he was individually an object of the tender Shepherd's care. The apprehension of this truth by the intellect and in experience was sufficient to prompt the first utterance of the Twenty-third Psalm. Why, then, make it in primary intention a church-psalm?

J. D. D.

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Christ's attitude towards the representative religion of his day is very significant and suggestive. There is something almost startling in the constant and conspicuous lack of accord. His attitude was not that of simple independence, that we would expect as a matter of course; nor yet one of quiescent indifference, this while perhaps not to be taken for granted would not impress us as very strange; his attitude seems almost to have been that of studied, if not of aggressive, hostility. Again and again his strong disapproval is evident, sometimes direct and decisive, sometimes incidental but not the less marked on that account.

Consider, for example, the parable of the Good Samaritan. When we remember the bitter hatred, the

boundless contempt the Jew entertained towards the Samaritan we can appreciate how irritating to the feelings and how galling to the pride must have been the part played by the Samaritan when contrasted with the conduct of the priest and of the Levite, both of them representative of what was best in Jewish religion. This is but one instance out of many that might be cited. His preference for publicans and sinners over them is another illustration. This appears in another parable, that of the pharisee and the publican. Here again our Saviour's choice of characters in the drama of the parable, though merely incidental to us, must have had a biting significance to his Jewish hearers; for the pharisee was their beau ideal of the pious and devout.

More than this, in express statement he couples the harlot with the publican in a class nearer the kingdom of heaven than the reputable religionists of his day. Consider, also, his conversation with Simon, another pharisee, with reference to "the woman which was a sinner."

It is perhaps not possible for us to feel the full force of this attitude or to understand how radical and revolutionary it must have appeared to the scribes and pharisees of that day. These religious leaders, in the light of Christ's teaching and under the spiritual influence of his mission and life, both illustrated and emphasized by the frequent rebukes he administered to them during his earthly ministry, stand revealed to us for what they really were, stripped of all the disguise of conventional piety and discredited of the halo of recognized righteousness; but they were preëminent in the religious circles of that day and without doubt sincerely thought themselves worthy of the reverence they received as teachers and leaders.

Suppose some unknown and obscure man, claiming a divine appointment and authority, allied with no branch of organized Christianity, and having no regular training for his work such as religious teachers ordinarily receive, were to appear in our day and arraign the Church everywhere for its faults and shortcomings, and anathematize it in the name of God, and declare that the outcast classes were nearer the kingdom of heaven than its most honored ministers and officers and members, what a feeling of indignation and outrage would be created! We can imagine something of the effect of such a course by the church's evident sensitiveness to the criticisms of such irregular preachers as we hear occasionally censuring her. We must remember that to the Jewish Church of his day Christ himself was nothing more than an unauthorized, unqualified self-sent fanatic, held in no higher esteem than the representatives of that type are to-day. That they repudiated and resented his strictures is evident.

Besides, such direct rebukes as we have referred to, there are also many

**Inferential
Rebukes.**

which are inferential merely, but at the same time are seen to be rebukes when we study carefully the purpose of the passage. Consider the bearing of such parables as the Great Supper, the Lost Sheep, the Lost Coin, the Lost Son.

In the Great Supper the specially favored class for whom the banquet is designed, and who were formally and previously invited, are made to appear utterly unworthy of their high privileges and are rejected in favor of the poor, the maimed, the blind, and the lame, whose home was the streets and the lanes of the city, the highways and hedges of the country. In the parables of the Lost

Sheep and the Lost Coin, the truth taught and illustrated from common life, is that one "sinner" repentant gives more joy in heaven than ninety-nine reputable scribes or pharisees. It is to be remembered, too, that the word sinner in the gospels does not designate the class commonly referred to in our frequent use of the term in ordinary pulpit ministration, but rather the class we sometimes specify as the out-breaking sinner, the member of the reprobate fraternity, one who not only confessed the doctrine, but illustrated the fact of sin.

In the inimitable parable of the Lost Son, the general truth is emphasized somewhat in detail and with great force by the character portrayed in the elder son. The dominant interest excited by the prodigal has obscured the part played by the respectable brother. Discussions of the parable are usually intended for the unconverted hearer and the very great fulness and rich suggestiveness of detail in the sketch of the wayward wanderer causes most speakers to dismiss his prosaic brother with merest mention. This is unfortunate, for when we bear in mind the purport of the parable and consider it in its relation to the context, the two preceding parables and the criticism that formed the occasion of all three, it will be seen that the elder brother is no lay-figure in the drama; his part is essential, his position coördinate, and probably in the primary purpose of the parable, he was if anything the more important and effective figure of the two. Aside from this, his character will well repay study; his conduct though unamiable is painfully natural, and will furnish many valuable practical lessons. The point, however, of special interest in our present discussion is that this elder brother, so naturally unnatural in his attitude towards his

repenting and returning brother, sulking in wounded pride and suffering sorely under a sensitive want of appreciation and nursing his pride and pain in his self-imposed isolation from the light and joy of the family circle, this unlovely character is representative of the spirit that shows itself in the scribes and pharisees, their aloftness and aloofness from the sinners whom Christ sought and whose fellowship he cordially welcomed. It is not at all unlikely that the primary purpose of our Lord was to portray the unloveliness of such disposition on their part and to exhibit vividly the lack of heart that underlay their criticism of him; and this he does most forcibly in the outline sketch of the older brother: the steady, reputable son who could claim to his credit years of faithful service and could say, "and I never transgressed a commandment of thine;" morally above reproach and yet so vitally defective after all; apt type of the predominant religion of the day, as exact in all detail as the multiplication table, and about as winsome.

Closely related to the foregoing is another class of passages which are

**The Rebuke of
A Revolutionary
Ideal.**

simply the practical application of the truth taught in the various parables referred to already. Such passages as enjoin urgency of aggressive effort on the part of the religious in behalf of those outside the pale of respectability. Towards the banned classes their attitude was one not simply of indifference, but apparently of very decided antipathy, to them the religious society recognized no duty save that of sustained remoteness and reserve; to have any dealings whatever with persons of the disreputable class was contaminating. This appears again and again in the surprise they manifest at our Saviour's willingness

to be approached by this class. Such is the feeling that forms the suppressed premise of Simon's logic in the incident referred to in our opening paragraph.

Christ was proven to be no prophet by his ignorance of the character of the woman who approached him, his ignorance is revealed in the fact that he did not repel her at once and imperatively. It never occurred to Simon as a factor to be considered in the case, that any religious man could tolerate the presence of a woman of tarnished fame.

Christ not only condemned this attitude by his own conduct, the silent though eloquent rebuke of his personal example, but he inculcated the duty on the part of God's servants to invite the unwashed from the streets and lanes of the city; more yet, even "to go out into the highways and hedges and *compel* them to come in."

This "going out" constituted a revolution of all prevalent conception, changed radically the whole character of religious duty, and so doing completely condemned the piety of that day.

So that directly and indirectly, incidentally and inferentially, positively and negatively, our Lord repudiated the idea of religion prevailing in his day. He did it evidently in a great variety of ways and he did it with seeming disregard of the feeling aroused by it. There is nothing like any effort to mitigate its effects or to soften its asperities. At times his discourse reminds one of his cleansing the temple, for his sentences lash like whips.

One cannot but pause and wonder what might be his verdict upon the religion of our day were he again to be present in the flesh. There is much to commend in mod-

**Is Christ's Ideal
Ours?**

ern Christianity, its intense activity, its vast enterprise, its elaborate machinery. One attending worship, particularly in our large cities, must be impressed with the evident pride and love that God's people have in their work. They withhold no effort and spare no expense in the various departments of their church life. The buildings compare favorably with any of the public edifices of the city, all their appointments are splendid and their arrangements are perfect; these sanctuaries are noble temples, and the people gather in glad crowds to worship in them, and the worship is in keeping with its stately surroundings.

At the same time there will arise in the mind a question whether Christ would find this worship as near to his heart as that of some street preacher, or band of men and women, who "go out into the streets and lanes of the city" and gather around them the curious throng that never darken the doors of the magnificent churches, and doubtless would not be welcomed if they did; and having collected the crowd by somewhat strident singing, tell them the story of Christ's love in a style that would be queerly out of keeping with the grand churches where sit the decorous gatherings of God's people. Somehow we doubt if the dear Lord would be as much shocked by the uncouthness and general want of good taste manifested by such workers as some of his best people are; we cannot resist the impression that with him their love and their zeal would cover a multitude of sins against such canons as obtain with us.

Censoriousness is about as facile as any characteristic of our time and indiscriminate condemnation is common enough to render one cautious in judgment, but it is at least worth while to inquire whether the Church

of Christ in our day, so noble in very many respects, may not have lost something of its Lord's spirit in the very success that has glorified it; to use a vulgarism, may not have gotten "above its business." The inevitable tendency under such favoring worldly auspices is towards the segregation of the privileged classes, the select of wealth, culture and fashion.

But according to the gospel teaching "the elect" are not usually "the select."

There is much in this tendency that is like the position of the Jewish church that Christ rebuked so severely; the analogy is close enough to justify heart-searching. One thing at least is sure, and that is that our congregations ordinarily are not composed of the elements of society that the Saviour seems to have given chief consideration in his ministry; more than this, there is scant evidence that our churches exercise themselves very greatly in behalf of this class; worst of all, not only do they not "go out" after them, but in all honesty we must confess that in the average city church this stratum of society would not be considered desirable addition to the congregation, even should it manifest any disposition to attend the services of such a church.

If this be a fact, it is a fact of gravest import; if there be such a spirit in Christ's church, it certainly is not Christ's spirit. His ideal of the church evidently was not that of a society of religious culture banded together for mutual advantage and personal development gravitating towards select exclusiveness as its members multiplied and its wealth increased. Just so far as a church approaches such an ideal, to that extent it departs from Christ's conception of the church's mission.

S. M. S.

CHRIST'S EXPECTATION AND VIEW OF HIS OWN DEATH.

PROFESSOR WILLIAM G. MOOREHEAD, D. D., XENIA, OHIO.

In the Epistles Christ's death occupies a pre-eminent place. Its nature, necessity, and efficacy; its relation to law, to sin, to mankind, to the elect, and to creation itself, and to the gracious purposes of God in redemption, are drawn out with fulness and a brevity withal that the Spirit of God alone could achieve. With the teaching of the Epistles on the subject we are somewhat familiar. Perhaps we are not so well acquainted with the words of the Lord Jesus on this momentous theme. He often spoke of it, as the evangelists attest. When He was high in His honors, as on the Mount of Transfiguration, the topic of converse between Himself and the two who "appeared in glory" was the "decease which he should accomplish at Jerusalem," Lu. ix. 29, 30. When Peter made his august confession of Him as the Christ, the Son of the living God, Matthew assures us that "from that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Matt. xvi. 21. It is the aim of this paper briefly to point out how clearly Jesus foresaw His death, and the views He entertained respecting it. The subject falls into two parts, each of which must engage our attention.

I. Christ's Expectation of His Death.

We know from the Gospels that He often referred to it in His instructions, and in the plainest terms. From the record the inference seems quite legitimate that it was still more often in His thoughts. Thus, when the disciples of John and of the Pharisees asked why they fasted, and Jesus' disciples fasted not, His reply was, "The days will come when the bridegroom shall be taken away from them, and then shall they fast in those days," Mar. ii. 18-20. Thus, likewise, He speaks of the crisis that awaited Him in the most solemn terms, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished," Lu. xii. 50. It is the baptism of suffering even unto death which is

here so vividly described. When the mother of James and John presented her ambitious request that her sons might have an honorable and influential place in the Lord's Kingdom, Jesus answered her and them in the significant words, "Are ye able to drink the cup that I am about to drink?" Matt. xx. 22, R. V. The Revision omits the words "And be baptized with the baptism that I am baptized with;" but in the corresponding place in Mark (x. 38) they are found. The images of the *cup* and the *baptism* are both applied by the Lord to His sufferings; the former to His agony in the garden, the latter to His death on the cross, as Luke xii. 50, seems manifestly to teach. If we are to distinguish between the two images, it may be said that the cup denotes the inner and spiritual bitterness of suffering, and the baptism, the outer accession of persecution and cruelty (Alford), both which were the indescribable experience of the Lord.

In Matthew our Lord several times predicts His death, viz: xvi. 21; xvii. 9, 22, 23; xx. 18, 19. In Mark also He announces it three times, viz: viii. 31; ix. 9-12; ix. 31. In Luke likewise, viz: ix. 22; xiii. 32, 33; xviii. 31-33. In John, as follows: ii. 19; x. 17, 18; xii. 24, 32-33.

Such are some of the evidences of Christ's apprehension of His death. But there is a feature of this His expectation of death that merits notice, viz: the circumstances which are to attend it. Jesus not only clearly foresees His death, but He also announces events and many of the details that shall be associated with it.

(1). He knows the place where He shall die—Jerusalem. In Matt. xvi. 21, we are told that Jesus "began to show unto His disciples how that He must go unto Jerusalem, and suffer many things . . . and be killed." As already noted, the subject of discourse with Moses and Elijah at the Transfiguration was the "decease which he should accomplish at Jerusalem," Lu. ix. 31. And later on in His ministry He sent the very significant message to Herod, "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the following: for it cannot be that a prophet perish out of Jerusalem," Lu. xiii. 32, 33. The words indicate the enormous guilt of the wicked city, guilt which should culminate in the death of the Son of God at her hands. It is this tremendous fact that fills His lament over

the doomed place with such solemn pathos (Matt. xxiii. 34-39; Lu. xiii. 34, 35).

(2). He knows the mode of it—Crucifixion. In Jno. iii. 14, He says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." In Jno. viii. 28, He says, "When ye have lifted up the Son of man, then shall ye know that I am he." Again, in chap. xii. 32, He says, "And I, if I be lifted up from the earth, will draw all men unto me." What did He mean by this repeated use of the expression, "lifted up?" John twice explains it: "This he said, signifying what death he should die," xii. 33. "The Jews therefore said unto him (Pilate), It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die," xviii. 31, 32. The cross with all its horrors He distinctly foresaw.

(3). He knows the agents of it, viz: the rulers and heads of the nation. In Matt. xvi. 21, He announces that He "must suffer many things of the elders and chief priests and scribes, and be killed," cf. Mar. viii. 31. In the parable of the Husbandmen (Matt. xxi. 33-44), Trench rightly points the distinction which must be made between the vineyard of the householder and the husbandmen to whom he let it out, and adds, "these last must be the spiritual leaders and teachers of the people." To these the solemn committal of the vineyard was made (Deut. xvii. 9-11). The terrible arraignment of these rulers by the Saviour (Matt. xxiii.), exhibits at once their authority, their guilt, and their awful judgment. It is these Husbandmen who take counsel among themselves for the murder of the Son, saying, "This is the heir; come, let us kill him, and let us seize on his inheritance." The synoptics record the parable, and they all report that the rulers were enraged against Him, for "they perceived that He spake of them," and they "sought to lay hands on him."

(4). He knows that the sentence of death passed upon Him by the Jewish officials will be executed by the Gentiles. To the Twelve He said, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify," Matt. xx. 18, 19. The marvellous accuracy of this prediction should not be

overlooked. It was the Sanhedrin that sentenced the Lord Jesus to death; but the Jews had no power to execute a capital sentence—this lay exclusively in the hands of the Roman authorities; and how exactly these did fulfil the prediction in mocking, scourging, and crucifying the Prince of Life, the Gospels narrate.

(5). He knows the disciple who shall betray Him. Jno. vi. 64, "For Jesus knew from the beginning . . . who should betray Him," cf. vi. 71. The "beginning" most probably is the commencement of His public ministry. He knew it by the Holy Spirit that was so abundantly given Him and by the Divine penetration into the thoughts and motives of men which He so perfectly possessed (cf. Jno. ii. 24, 25). On the night of the betrayal Jesus said to Judas, "That thou doest, do quickly," Jno. xiii. 27. From these and the like hints we infer that He was perfectly cognizant of the secret plottings of the traitor, though no human informant had disclosed them.

(6). He knows that His sojourn in the grave will be but brief, that He will be the Conqueror of death by His resurrection. It is very noteworthy that in the great majority of the Lord's predictions of His death He assures His hearers that He will be raised up again. The expressions, "after the third day," "after three days," which He so frequently employs, ring with His certain victory. Death's grasp of Him, so relentless and lasting on all men beside, shall in His case be but feeble and brief; the icy fingers shall soon relax, the cold hand drop powerless from His incorruptible body.

(7). From the earliest stage of His ministry He knows that He is to die. After the first expulsion of the traffickers from the Temple, He said in answer to those who demanded authority for His act, "Destroy this temple, and in three days I will raise it up," Jno. ii. 19. His language is purposely veiled. Even the disciples did not understand Him, and John tells us that they remembered His words only when He was risen, ver. 22. The evangelist's explanation of His words is perfectly satisfactory: "But he spake of the temple of His body," ver. 21. The word He used is *sanctuary* (*vaós*), the Holy and Most Holy Place, the immediate dwelling-place of God; a type and symbol of the incarnation, the human body of Jesus indwelt by the eternal Logos. So John conceives of it; "And the Word was made flesh, and dwelt among us," Jno.

i. 14—tabernacled (*ἐσκήνωσεν*) among us, a distinct reference to the Tabernacle of the wilderness, God's dwelling with Israel (cf. Ex. xxv. 8). This Temple the Jews should unloose, pull down, destroy, (*λύω*); and He, the Son of God, should again raise up (*ἐγείρω*, the usual term to designate His resurrection). The disciples did not understand, and they forgot. Not so the ecclesiastics of Jerusalem. At His trial His words, utterly misquoted and distorted, were used against Him by false witnesses (cf. Matt. xxvi. 61; Mar. xiv. 58). His prosecutors did not believe He meant the literal Temple within whose precincts He stood when He uttered the words, for they said to Pilate, "Sir, we remember that that deceiver said, when he was yet alive, after three days I will rise again"—a plain reference, we certainly think, to Christ's words in Jno. ii. 19. It is quite true that the Lord's reference to His death become more distinct and pronounced in the Gospel accounts toward the end of the ministry than at the beginning of it; but the point here insisted on is, that He most certainly knew the end awaiting Him even from the earliest stage of His public work. There are reasons for His veiled allusions to in the earlier part, which can only be hinted at. One is this: Israel was on trial; until the temper of the nation had manifested itself as to His claims of Messiahship, He will not make their guilt of rejecting and crucifying Him prominent. Another is, the disciples shared no doubt the opinion of the Jews that Messiah should abide forever (Jno. xii. 34), that He should not see death. Had Jesus from the outset told them plainly of His approaching death by crucifixion, they could not have endured it. Even as it was, they did not understand His teaching on the subject until He was risen from the dead; hence their forgetfulness of His words about it.

Here, then, are some evidences of Christ's foreknowledge of His own death. He is perfectly acquainted with the place and the manner of it; with the wretched men, Jews and Gentiles, who are to accomplish it, and with the indignities and cruelties He must suffer at their hands. He knows the member of His own company who is to betray Him to His enemies, and is infallibly assured of His resurrection. All this and more He foresees from the beginning of His ministry, and He foretells as much of it as His infinite wisdom dictates, or the needs of His disciples require.

In the face of such historical facts a reverent faith in Scripture

is shocked by the following statement of a recent writer, "It is a psychological impossibility that He should have expected and foretold from the very commencement of His ministry that it would end in His death. For He was not omniscient, but had a human intellect" (Schwartzkopff, Eng. Trans., 1897). After *that*, one is not surprised to hear the Lord Christ taxed with mistakes and errors—*e. g.*, that He ascribes the authorship of the 110th Psalm to David, whereas "that Psalm, as is now almost universally acknowledged, was not composed by David;" "that Jesus believed in the existence of demons. . . And yet the existence of demons is by no means universally acknowledged, even by positive theologians." To such lengths a self-sufficient intellectualism and the "scientific method" lead. Paul's words are here fitting, "Yea, let God be true, but every man a liar!" "A psychological impossibility!" That is to say, the mind of the Lord Jesus Christ, the Son of God, is to be measured and determined by proud though scholarly rationalism!

II. Christ's Views of His Death.

(1). He recognizes it as the Father's will. In Jno. x. 17, He says, "Therefore doth my Father love me, because I lay down my life, that I might take it again." His perfect obedience even unto death is crowned with the Father's affectionate approval. God's love finds its consummation and its highest justification in the Son's matchless surrender of Himself to the Divine will. So, too, in Matt. xvi. 23, the Lord's rebuke of Peter involves the fundamental idea that His going to the cross is according to God, while Peter's attempt to prevent Him is of Satan. In the intercessory prayer—a prayer whose point of view is beyond the cross—Jesus says, "I have finished the work which thou gavest me to do," Jno. xvii. 4. Christ's whole mission was appointed Him of the Father, and in dying as in every other part of it, He was accomplishing God's purpose.

(2). He regarded it as a fulfilment of Scripture. "The Son of man goeth as it is written of him," Matt. xxvi. 24. Where is it written of Him? In many places, as Psa. xvi.; xxii.; Isa. liii.; Zech. xiii. 7, etc. Twelve legions of angels would have hastened to His rescue had He besought (*παρακαλῶ*) the Father; "but how then shall the Scriptures be fulfilled that thus it must be?" Matt. xxvi. 53, 54 (cf. Lu. xxiv. 44-46). Luke records a

very striking sentence, xxii. 37, "For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." The quotation is from Isa. liii. By its use, Jesus identifies Himself with the suffering Servant of Jehovah of that chapter. He asserts that as Jehovah's Servant He must die an ignominious death, as a criminal dies. The Servant of Jehovah, therefore, cannot mean Israel, nor the godly remnant, as is now by some so confidently affirmed, but Messiah alone, the Lord Jesus Christ being its all-competent interpreter.

(3). He knows that by it He will exert an irresistible influence over men, Jno. xii. 32; "And I, if I be lifted up from the earth, will draw all men unto me." The phrase "lifted up" embraces both His death and exaltation, no doubt, but the former is the main idea, as ver. 33 explains. Besides, His exaltation is the glorious reward of His humiliation, cf. Phil. ii. 8, 9. Through His death and consequent exaltation He is to wield unlimited power over men. He is to sway a universal sceptre, bend all things to His gracious purposes of redemption. What Israelite of that day, what Greek or Roman either, could have conjectured that this lowly Nazarene through the dreadful cross should attract, unite, and unify in Himself every sort of men the world over; that in Him and by His death distinctions of race, types of civilization, and degrees of mental culture should disappear forever, and they should become one in Him? Yet this our blessed Lord foresaw and proclaimed as the outcome of His crucifixion.

(4). He views it as indispensable, Jno. xii. 24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Two weighty truths are here asserted; (a) the necessity of His death, without which no fruit is possible: (b) the absolute certainty of a great harvest through His death. The incarnation, while unspeakably precious, is nevertheless a means to an end, and not an end in itself. Had the Lord lived the perfect and sinless life He did, and taught as He alone did teach, and yet had gone back to the glory whence He came without passing through death, not one member of our fallen race would have been saved. He Himself in that case would have remained "alone." Through death He, like the corn of wheat, "bears much fruit," cf. Heb. ii.

14, 17—through death He destroys him who had the power of death, and delivers His people.

(5). He announces that His death is voluntary. To the amazed Jews He said, "No man taketh it (my life) away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (Jno. x. 18, R. V.) This is the language of One whose life was absolutely His own. Over it and over His death Christ had supreme control. Of no man can so much be said; of no creature, either, not even of the highest angel. We die because we *must*. With our birth the struggle between death and life begins, and death is always the victor. Over the whole race death reigns, except in the case of the man Christ Jesus. He held His life in His own right. No creature, angel or mortal, could wrest it from Him. Himself laid it down, Himself took it again. His death was voluntary, yet a necessity, if the sheep were ever to be saved. It is of deep significance that the two verbs which Matthew and John employ to designate His death really denote a conscious and voluntary act on His part. Matthew's is, "He dismissed his spirit" (xxvii. 50); and John's, "He delivered up his spirit" (xix. 30). Paul has the same thought, "He gave himself" (Gal. ii. 20; Eph. v. 2, 25, etc.) There is deep significance also in the rending of the veil at His death, "from the top to the bottom"—not from the bottom to the top. Earth did not take His life from Him as if He were an unwilling, struggling victim who dies because He cannot help Himself. True, men were just as guilty as though they alone and in spite of His effort to prevent it had put Him to death; nor was He a suicide—far be the thought; rather, in His marvellous grace, the Son of God permitted death to claim Him as its victim; otherwise, it could have had no power over Him at all.

(6). He viewed it as a ransom paid for the redemption of His people. "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," Mar. x. 45 (Matt. xx. 28). The term "ransom" (λύτρον) is primarily "a price made for deliverance." Those who heard the word readily understood it, for they were familiar with its use by the Greek version of the Old Testament, which renders by it, Ex. xxi. 30, "the ransom of his life;" and in its verbal form designates the redemption paid for the first born (Ex. xiii. 13); and the

unexpired time of a hired servant (Lev. xxv. 49). Our Lord, accordingly, declares that His own life must pay the debt of the "many," the redemption price which sets them free. The doctrine of substitution is here emphatically taught. Moreover, His death is vicarious. Note the word "for" (*ἀντὶ*), "in the stead of, in the room of, many." Out of this sentence, it is not too much to say, the Holy Spirit reminds believers that they "are bought with a price" (I. Cor. vi. 20); that they "are redeemed with the precious blood of Christ" (I. Pet. i. 18, 19).

(7). He views His death as the sole ground for the remission of sins. So much is certainly implied in His remarkable words at the institution of the Lord's Supper: "For this is my blood of the New Testament, which is shed for many for the remission of sins," Matt. xxvi. 28. That is, His blood is shed that all who believe in Him may enjoy full pardon and acceptance with God.

This fragmentary discussion may be summarized as follows:

1. The Lord Jesus distinctly foresaw and foretold His own death.

2. He revealed what He pleased of the circumstances and events attending it.

3. He knew full well the necessity and the blessed results of it.

4. There is no hint in the inspired record that these facts were communicated to Him, as invariably was the case with all the other prophets of Scripture. Christ knew them Himself as a Divine Person.

5. His teaching on this great theme is the source from which springs the whole doctrine of the Atonement, as it is opened to us in the Epistles by the Holy Spirit.

JESUS' DOCTRINE OF PRAYER.

PROFESSOR FRANCIS R. BEATTIE, D. D., LOUISVILLE THEOLOGICAL SEMINARY, KY.

At the present day special stress is laid on the teaching of Jesus in matters of religion. The claim is boldly made by some that the only hope of theology lies in a return to the teaching of Christ. With this claim we do not take issue at present, further than to say that its advocates either push it too far, or else they do

not go deep enough with it. It is pushed too far if the teaching of Jesus be exalted above that of His Apostles, who spoke for him under the tuition of the Holy Spirit. It does not go deep enough if it fails to do justice to the fact that all revelation, whether by prophet or apostle, is mediated by Jesus Christ, as the divine prophet of the covenant of grace.

But into this wide field we do not now enter. We simply take advantage of the emphasis laid by many moderns upon the teaching of Jesus, and keep this in mind as we seek to ascertain his doctrine of prayer. And the hint is merely thrown out in this connection, that the theology of prayer taught by Jesus may be much more profound than the views upon this subject, held by those who lay such stress upon the teaching of Jesus for Christian doctrine, in contrast with that of the Apostles.

The materials for the present study are found in the Gospels, though there is a sense in which the teachings of the Apostles should be included. But for various reasons we now confine attention to the teaching and example of Jesus as recorded by the four Evangelists. This material is very extensive and cannot be exhaustively studied in a brief article like this. It may be grouped under two main heads. Under one falls the direct or positive *teaching* of Jesus; and under another the significance of the practice or *example* of Jesus touching prayer merits consideration. The former of these is the more important, but it is greatly confirmed and illustrated by the latter. Taken together they supply the complete doctrine.

The terms used by Jesus to denote prayer deserve passing notice. The general term, *προσεύχομαι*, which means to beseech, to entreat, to supplicate, or to pray, is often used. The definite word, *αἰτέω*, which means to make a direct request, or to ask a favor, is used quite often by our Lord. Less frequently he uses the term, *ὁμολογέω*, which conveys the idea of acting for, or making intercession for another. Occasionally he uses the term, *εὐλογέω*, which has the force of speaking favorably, or expressing gratitude. The term *εὐχαριστέω*, so often used in the Epistles to denote the idea of glad thanksgiving, is not found so frequently in the Gospels. A whole article might well be devoted to a study of these, and other words found in the Gospels in connection with prayer.

I. THE DIRECT TEACHING OF JESUS.

Apart from the significance of the Lord's Prayer, which will be considered further on, the direct teaching of Jesus is quite varied. A partial classification of it is all that can be here attempted.

1. There are passages where the teaching of Jesus is *general*. In the Sermon on the Mount we read: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. vi. 6. The same general aspect of prayer is presented in the parable of the Pharisee and publican. In these and similar passages Jesus very plainly teaches the duty and privilege of prayer as a religious exercise. It is to be made as supplication to the Father, in a simple earnest manner, without ostentation and in all sincerity of heart.

2. In other passages Jesus describes prayer in a more definite way as *asking*, or as seeking something from God. Thus we read: "Ask and it shall be given unto you; seek and ye shall find." And the promise added is: "For every one that asketh receiveth, and he that seeketh, findeth." Matt. vii. 7-8. So also Jesus says: "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." In such places as these Jesus clearly announces the privilege of making very special requests of the Father in His name.

3. Jesus also taught in various ways what the true *spirit* of prayer should be. In the Sermon on the Mount as recorded in Matt. vi., and in Luke xi., this feature of prayer is clearly emphasized. So far as personal or private prayer is concerned, it is to be *in secret*. We are to enter the closet and shut the door. It is to be *reverent* and *simple*. We are not to be like the Pharisee, nor are we to pray like the heathen. It must be *sincere*. We are not to be like the hypocrites, making an empty show. It must also be *earnest* and importunate, as Jesus teaches when he uses the illustration of a man who comes to another after night seeking bread. Such are some only of the qualities of prayer which Jesus announces.

4. Jesus is equally clear in regard to his teaching about the *conditions* of true prayer. Here many things of great import-

ance lie in the teaching of Jesus. One condition is *faith*. In Luke xvii. 6 he says, "If ye had faith as a grain of mustard seed," mountains might be moved. Hence, unbelief makes prayer impossible or useless, so that as James says, "We must ask in faith, nothing wavering." Another condition closely related to faith is *abiding* in Christ. In John xv. 10 Jesus teaches this plainly, saying: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." This union with Christ is a deep condition of true prayer. Jesus also lays stress on *concert* in prayer, as when he says in Matt. xviii. 19, "That if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." This joint supplication has promise of special efficacy. Another condition of effective prayer laid down by Jesus is that we should be ready to *forgive* others. This is also brought out in the Sermon on the Mount, and a word of warning is added to the effect that we must forgive others if we expect forgiveness ourselves at God's hand. Above all, true prayer must be offered in the *name* of Jesus Christ. In John xiv. 13, this is boldly stated by Jesus: "If ye shall ask anything in my name I will do it." We are to come to the Father by Him in prayer. We are to pray in his name, and expect answer for his sake.

5. Several other aspects of Jesus' teaching about prayer may be grouped under another head. He insists on *watching* along with prayer. "Watch and pray," is the exhortation. He also in one significant instance connects prayer and *fasting* in connection with casting certain evil spirits out of a man. He also includes *thanksgiving* in what he calls prayer, as when he fed the hungry multitudes, and in the institution of the Lord's Supper. And in addition to the duty of private prayer he also suggests the privilege of public prayer in the sanctuary. This he does plainly when in cleansing the temple he said that His Father's house was to be a *house of prayer*, not a den of thieves.

6. Another important feature of Christ's teaching about prayer is the fact that he announces the necessity of *his own intercession* on behalf of those who offer it. In some of the passages already quoted he has told us that prayer is to be offered in his name. This can only mean that in some way he has a part to play in giving prayer its efficacy. In Matt. x. 32-33, we hear him say:

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him also will I deny before my Father which is in heaven." This strong passage implies a certain intercessory service on Christ's part. In cases of healing, such as the leper, the paralytic, and the blind, the same service on his part is implied. But it is in the great intercessory prayer recorded in John xvii. that this aspect of Christ's teaching comes out so clearly. Of course, there is far more in this prayer than we can here allude to, but the fact that he stands between us and his Father as the channel of all blessing, and as the medium of prayer is signalized. By his mediation his people are saved, and in his name they offer up their supplication and service.

7. We need only allude to the significance of the Lord's Prayer in this connection. In some respects this is a summary of the direct teaching of Jesus concerning prayer. In it we have the model, in broad outline, of what prayer should be. It is not merely a liturgical form, though it may be properly used in prayer, if the heart goes into its various comprehensive petitions. In this outline of prayer the Father is the one to whom prayer is to be offered; and in coming to him, his name is to be reverently adored. The main classes of topics to be included in prayer are herein sketched. The welfare of God's Kingdom and obedience to his will come first. Then the concerns of the creature, in daily bread for the body and soul, are embraced in prayer. The forgiveness of our sins, and prayer that we may be kept from the power of evil constitute another class of topics. The fact of the reality of prayer is simply assumed all through this remarkable summary, so that no mere subjective explanation of the nature of prayer is sufficient, in the light of the Lord's Prayer.

II. THE EXAMPLE OF JESUS.

The example of Jesus in regard to prayer is found in his own practice. Brief allusion to this practice as a concrete illustration of his teaching will now be made. No attempt is made to classify the passages which exhibit the practice of Jesus in regard to prayer. Allusion to a few instances must suffice.

1. It was his habit to pray *privately*. He often sought retirement for the purpose of praying. If he could not secure this by

day, he found it during the silent hours of the night. And to be removed from the busy, noisy crowd he retired to some lonely retreat on the rough mountain side. In Matt. xiv. 23; Mark vi. 46; and Luke vi. 12, we have instances of this habit. In one case it is said that he tarried all night in retirement for prayer. He had this fixed custom, and seemed to require it.

The experience of Gethsemane, as recorded in Luke xxii. 40-47, tells of an earnest agony in prayer. Three times over this repeated and protracted experience was continued in that awful hour. He prayed *alone*, his disciples being at some distance. We may couple with this his agonizing expression of desolation on the cross, when he said: "My God, My God, why hast thou forsaken me." All of these instances indicate that it was the fixed custom of Jesus to pray much in secret. For him private prayer was an intense reality, and a pressing necessity.

2. It was also the custom of Jesus to pray *publicly*. After he told of the doom of Chorazin, Bethsaida and Capernaum, and just before he uttered the gracious invitation, "Come unto me all ye that labor and are heavy laden," he prayed, saying, as we have it in Matt. xi. 25-26, "I thank thee, Oh! Father, maker of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Thus he prayed in the hearing of his disciples, and probably others. At the grave of Lazarus, according to John xi. 41-42, he prayed earnestly, groaning in his spirit, and giving thanks unto his Father for hearing him. When feeding the five thousand, and the four thousand, he gave thanks in prayer before distributing the food to the multitudes. In the account of the transfiguration given in Luke ix. 28, we learn that the wonderful change came over him as he was praying there with three of his disciples. In Matt. xix. 13, we read that he prayed as he blessed the little ones, whom devout parents brought for his benediction. Such instances, which might be multiplied, show that in varied circumstances it was his custom to pray in public, and in the hearing of his followers and others.

3. In connection with his custom in regard to prayer, a few instances may be noted in which Jesus clearly hints at his own intercession. Here passages such as those recorded in Matt. viii. 1-4, and Matt. xv. 22-26 are in point, where persons are repre-

sented as entreating his favor, or as praying for some blessing at his hand. The response made in each case by Jesus implies an activity on his part which is of the nature of intercession of a special nature. His words to the penitent thief on the cross, and his prayer on behalf of those who took part in his crucifixion, as well as his weeping over the people of the city of Jerusalem now doomed to destruction, all suggest the same activity on the part of Jesus. Hence, his direct teaching, and his actual example alike exhibit the truth that between God and men, and in connection with the matter of prayer, he performs the mediatorial service of intercession.

III. SOME GENERAL INFERENCES.

The foregoing imperfect exhibit of the teaching and practice of Jesus in regard to prayer may enable us to draw some important conclusions. These can be little more than stated, in their general bearing upon certain modern views which tend to minimize prayer.

1. Both the teaching and practice of Jesus assume the *reality* of prayer and its answer. He does not undertake to prove this reality, nor to controvert objections to it. When he taught his disciples to pray, and when he himself prayed, he took for granted that there was a real connection between prayer and its answer, according to the will of God. Unless we impugn his divine knowledge, we are bound to accept his teaching in regard to the reality of prayer. This being the case, all objections to prayer based on a deistic or pantheistic philosophy vanish. And the supposed difficulties which modern science raises, on the assumption of the uniformity of the order of nature, all pass away. Faith in the divinity of the teaching of Jesus settles the question of the reality of prayer.

2. The person to be addressed in prayer is the Father. Christ's teaching and example both make this plain. Nearly every passage of Scripture wherein the object of prayer is noted proves this. The Lord's Prayer, and other single passages already quoted make this perfectly plain. It thus appears that prayer implies a certain trinitarian conception of God. And for the people of God, the divine spiritual fatherhood of God, and their true sonship as believers are alike involved in prayer. To

God the Father prayer is to be offered, even as he is the fountain of all good, and the source of all blessing.

3. In the matter of prayer Jesus is mediator. By him, or in his name, or for his sake, we are to expect answer to our prayers. In order to give a medium of communication between a holy God, and sinful men mediation is necessary. This mediation on the part of Jesus Christ is the basis for the reality of prayer. This again implies the idea of the trinity, and of the mediatorial work of Christ. All those passages where Christ's intercession is taught or implied justify this point. Hence we are to pray, not so much to Christ directly, as to the Father through him. Thus it is only when we stand on the ground of the Gospel is prayer made effective. It rests on the mediation of Christ.

4. Abiding in Christ, and submission to the will of the Father have a vital place in prayer. Christ's teaching is perfectly plain in regard to the first of these points; which means that if, through our spiritual union with Christ our wills are brought into complete harmony with his will, then our desires in prayer will be found so in harmony with his will that the prayer will be answered. This is the ideal condition, never perhaps fully realized on earth. In regard to the second point, as God the Father is supreme, both in the sphere of providence, and in the realm of grace, it necessarily follows that all prayer at his footstool must recognize his authority, and his right to answer or withhold answer to prayer, as the exercise of his various perfections may deem to be best for all interests involved. If these two points are together kept in mind a good deal of perplexity among good people will be removed.

5. The teaching and example of Jesus sheds some light on the question: For what things should we pray? The answer which we feel justified in giving is quite comprehensive: all proper blessings for ourselves and others. This includes both temporal mercies which come under the orderings of divine Providence, and all spiritual good which comes through the ministry of grace. The Lord's Prayer, the feeding of the hungry, the healing of the sick, and the casting out of devils by prayer and fasting all imply this comprehensive view. The matter of thanksgiving, and confession, as well as petition and supplication are all to be included in the scope of prayer. Hence all proposals to limit the contents

of prayer are of doubtful wisdom. If we were able to penetrate into the mystery of the contents of the prayers Jesus offered when alone with his Father, we might discover that devout communion, perhaps unuttered in words, was a large part of it. Such an exercise is of much value for his followers at all times.

6. The teaching of Jesus justifies us in rejecting an attractive modern view in regard to prayer. This view asserts that no change is effected in the order of things about us in the world in response to prayer; and it maintains that the only real value of prayer is to bring our own minds and hearts into willing submission to, and harmony with, the divine will. According to this view prayer has no objective reality at all; and its whole value consists in the inward spiritual benefit which comes to us as the result of prayer.

According to the teaching of Jesus this view is quite defective. That teaching does imply that spiritual benefit is derived from prayer; but it clearly goes further, and justifies the view that real objective answer to prayer is a fact in the order of things about us. No fair interpretation of the Lord's Prayer stops short of this view. The use of the term *ask* by our Lord in describing certain aspects of prayer implies the same conclusion. Prayer in connection with casting out evil spirits carries with it the same idea. Christ's prayer at the grave of Lazarus, whatever else it may have meant, certainly implied objective reality in the prayer. And the very conception of prayer as petition and supplication, as well as the deeper aspects of confession and thanksgiving in prayer, conveys the clear implication of the real relation between prayer and its answer.

And from the nature of the case it must be so; for, in the last analysis the subjective benefit depends to a large extent on the objective reality of prayer. If I do not believe that my prayers for a loved one who is sick have some real relation to the blessing of God upon the means used for his recovery, and God's answer to my prayer thereby, I shall derive small personal or spiritual benefit from the exercise. It is only when I believe in the reality of my prayers, in submission to the will of my Father in heaven, that I am made patient, and trustful, and submissive. At the present day the balance and breadth, the sanity and sobriety of the teaching of Jesus regarding prayer merits most careful consideration.

THE SPECIAL CHARACTERISTICS OF ST. LUKE'S GOSPEL.

PROFESSOR J. W. BEARDSLEE, HOLLAND, MICH.

There can be no difficulty in understanding why we have so many Gospels. Their theme is one, the life of Christ, but that life is so rich in example and teaching and act, so far above any other life in its power to attract and elevate men, that if all were written which might be written with profit, the declaration of John xxi. 25, that "The world itself would not contain the books that would be written," would be proved true. But every careful reader soon observes that these Gospels, while having a common theme, have their individual characteristics; they are evidently written, each one, for a special purpose. Hence the general similarity of their theme does not weary us as we read them, we rather rejoice that the same facts have been placed before us with such variety of detail as to add to their freshness and power. They are not four candles burning with monotonous sameness, but four gorgeous sunsets in which the light is reflected in an endless succession of beautiful tints each of which adds to the completeness of the picture.

We take as the subject of our present study the Gospel of Luke, and ask—What are its special characteristics?

Naturally we inquire first about the man who wrote it.

Perhaps the most striking fact in regard to his personality is, that he was not a Jew, as were the writers of all the other New Testament books. He was a Gentile, one of those plucked out of heathenism. This seems plain from Col. iv. 11, 14. Perhaps he came from Antioch, in Syria, as early tradition asserts, and possibly is one of the first fruits of Paul's preaching there, on his first great missionary journey. This fact throws some light on his manner of presenting the Gospel. He sees the truth, not as Matthew sees it, colored by the strong light of Old Testament teachings, but broad as the world, and fitted for all who would find God. In Luke we have one of the first attempts to present the life of Christ as it appears to a man reared in ignorance of Jewish influences.

Again we note that by occupation he was a physician. Paul

calls him (Col. iv. 14) "The beloved physician." Possibly he had been a slave who through favoring conditions had been educated, as slaves often were, and had finally attained freedom. Such a change would prepare a way for that higher spiritual service to which he rose as one of the biographers of Christ, "the great physician." This medical training has left its plain impress on the writings of Luke, both in the Gospels and in the Acts of the Apostles. He is the most accurate and scholarly of the Evangelists. Where they use terms employed by the common people when speaking of the human body and its ailments, Luke is careful to use only such words as were employed by professional students, thus enabling us to form a more accurate idea of the disease indicated. The fact that Luke was a physician enables us to understand the intimate fellowship between Luke and Paul, who was subject to frequent and severe sickness, so that he needed a constant companion who could minister to him.

Luke was a man of careful literary habits. In this he stands in strong contrast with many other New Testament writers. His Greek approaches more nearly to the classic authors than that of any other Evangelist. As already stated, he is much more accurate in his use of words. His sentences are more closely conformed to the Greek idiom. If we except the first two chapters, which are evidently translated from Aramaic, there is comparatively little of that Hebrew coloring everywhere seen in the other Evangelists. This imparts a force and clearness to his writing which are very pleasing. A most remarkable illustration may be seen in his account of Paul's shipwreck, where his precision in the use of words has attracted the attention of all scholars. But it is by no means confined to special themes. His statements have a judicial tone peculiar to the man who is accustomed carefully to search for just the word needed to express his idea. In his historical study, too, we recognize the same careful attention. Everywhere there is an evening up of matters, a constant effort to maintain a true perspective so that the relative importance of the facts may be preserved. Although probably he had never seen or heard Christ, he searched with the spirit of a true historian for the facts in regard to his life and teaching, and arranged them so as to express their true historical value. In this respect his Gospel has a unique character.

Turning from the personal characteristics of the writer to the Gospel he has written, we find it marked by an individuality which separates it from all the other lives of Christ.

It is pre-eminently cosmopolitan. Although addressed nominally to the "most excellent Theophilus," it is universal in its application. It begins by tracing the genealogy of Christ, not to Abraham, as does the Jewish Matthew, but to Adam, the founder of the race. He represents Simeon as greeting the infant Jesus as "A light for revelation to the Gentiles," as well as "The glory of thy people Israel" (ii. 31). He records words and acts of Christ by which God's mercy to the Gentiles is set forth, such as the parable of the two sons (xv. 11-32), and the good Samaritan (x. 25-37). He explains terms and locates places in a way which shows that he is not writing to Jews to whom these were well known, but to strangers to the customs of the land of Palestine. To him Christ is the Saviour of the world, one whose sympathies know no national or racial boundary, one who commends right action wherever he sees it, and who is ready to save all who trust him. This feature of Luke's Gospel was early recognized. Origen says it was written for Gentile converts.

It is also a Gospel which especially appeals to the lowly and the sinful. We find nowhere else such charming pictures of home-life as those of Zacharias and Elizabeth, of Joseph and Mary; such appreciation of infancy as the birth of John the Baptist and the exquisite story of the opening years of Christ's life. His character sketches of the women who are mentioned stand in noble contrast with the general regard for women which characterized those times. No lovelier outlines of womanly character were ever drawn than Luke's description of Mary, the mother of Jesus, Elizabeth, the mother of John the Baptist, and Anna, whose four-score years had been given to the service of the Lord in his temple. Nothing can surpass the tender sympathy with which Luke represents Jesus as he meets the woman who had a spirit of infirmity, "the daughter of Abraham whom Satan hath bound these eighteen years" (xiii. 16), or the sorrowing widow of Nain (vii. 11-15).

The same thing is true in his references to the sinful. Luke tells how Christ rebuked James and John when they would call down fire from heaven to consume those Samaritans who would

not welcome Christ when on his way to Jerusalem (xi. 51-56). Luke alone tells of the woman who was a sinner coming to the house of Simon to anoint the Saviour's feet, and of her gracious reception and forgiveness (vii. 36-50); while the beautiful parables of the lost sheep (xv. 3-8), the lost piece of money (xv. 8-10), the prodigal son (xv. 11-32), and the rich man and Lazarus (xvi. 19-31) are peculiar to Luke, as is also the visit to Zacchaeus (xix. 2-10), the account of which ends with that world-encompassing declaration, "The Son of Man came to seek and to save that which was lost."

The historical features of Luke's Gospel give it an individuality worth notice.

Its picture of Christ is more complete than that contained in the other Gospels. Among these items peculiar to Luke we may mention the account of the infancy of Christ in chapters 1 and 2; the long and important record of Christ's journey from Galilee to Jerusalem found in chapters ix. 51-xix. 28, and the account of Christ's ascension (xxiv. 50-53). Whatever we may think as to the chronology of chapters ix. 51-xix. 28, it is certain that the many acts and sayings of Christ there recorded add very greatly to the historical completeness of the life of Christ.

Luke is also especially careful in telling us the conditions which led up to Christ's actions and words. Events which in Matthew are grouped without any intimation of the reason which led to them are in Luke accompanied by a statement which explains why they were done, and the same is true of Christ's sayings. Matthew, for example, gives us the Lord's prayer (vi. 9-13), Luke tells us why he gave it (xii. 1). This habit of furnishing the frame within which the truth was enclosed, adds immensely to its beauty and force. Thus the parable of the man who would build a tower (xiv. 25-23) becomes much more pertinent and effective when we learn that it was spoken to the thoughtless multitudes who flocked about him and professed an eager desire to become his disciples.

His references to contemporaneous history are also noteworthy. He does indeed tell us that all his information was gained from others, and not from personal observation, yet he everywhere fortifies his statements in a manner which establishes their accuracy. The birth of Christ is fixed by saying that it occurred when Cæsar Augustus was Emperor at Rome, and Quirinus Governor of

Syria (ii. 1-2), while the beginning of his preaching is declared to have been "in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judea" (iii. 1, 23). While his narrative is not strictly chronological in the order of its events, but often groups facts of a similar nature, he is careful to fix the main points by connecting them with well known points of current history.

Lastly, we must note that Luke was the intimate companion of St. Paul, and that his writings constantly reflect the teachings of that greatest of preachers. Luke's idea of the Gospel is like that of Paul in its fulness. Christ is set forth not as the Messiah, as in Matthew, or as the Son of God, as in Mark, but as the Son of Man who has come to save a lost world. Like Paul, he delights to use such words as *χάρις*, grace; *ἔλεος*, mercy; *πίστις*, faith. To him as to Paul the sphere of the Gospel is a world lost in sin. Dr. Vincent calls attention to the fact that "Some two hundred expressions or phrases may be found which are common to Luke and Paul, and more or less foreign to other New Testament writers." It is very interesting to trace the working of this influence of Paul on Luke, and to notice that if Luke received much from Paul, Paul also owes much to Luke, as is evident from a study of Paul's epistles. Knowing of this intimate fellowship we are prepared to accept the tradition which asserts that Luke in writing his Gospel was influenced largely by what he had heard from Paul, and his Gospel comes to us not merely as the report of a careful student, but as illuminated by the spiritual insight of Paul, who understood its meaning, probably, better than any one else in that generation.

THE FATHERHOOD OF GOD IN THE TEACHING OF JESUS.

REV. RUSSELL CECILL, D. D., SELMA, ALA.

The name of God most frequently employed by Jesus was Father. This name, however, is not peculiar to him; it occurs about a dozen times in the Old Testament as a designation of Jehovah, and apparently in all of these instances describes the covenantal relation between him and Israel (1 Chron. xxix. 10; 2 Sam. vii. 14; Ps. lxxxix. 26; Isa. lxiii. 16; lxiv. 8; Jer. iii. 19;

xxx. 9; Mal. i. 6; ii. 10).* The idea of the covenantal Fatherhood is also involved in the still more frequent use of the terms "children" and "sons" as applied to the chosen people (Deut. xiv. 1; Ps. lxxxii. 6; Hos. xii. 1, etc.) But the term Father does not appear to be employed in the Old Testament, in a single instance, in the general sense as descriptive of God's relation to all men, and it is not perfectly clear that it is ever employed to describe his relation to the individual. Such instances as Ps. lxxxix. 26, and Jer. iii. 19, must be referred to the covenantal relation. The fatherly attributes, however, are often ascribed to God even when the name Father is not directly applied to him. "For my father and my mother have forsaken me, but Jehovah will take me up" (Ps. xxvii. 10). "A father of the fatherless" (Ps. lviii. 5). "Like as a father pitieth his children, so Jehovah pitieth them that fear him" (Ps. ciii. 13). We are somewhat surprised to read of the deep spiritual experiences of the psalmists and prophets of Israel as set forth in the sacred writings, and yet discover that the fatherly relation of Jehovah to the individual soul does not find more definite and unmistakable expression. The root of the idea of the Fatherhood is found there, and we wonder that it is not more clearly and fully developed.

But in the teaching of Jesus the expression of the Fatherhood is marvellously full and clear. From his first recorded words as a child in the temple (Luke ii. 49) until his expiring breath on the cross (Luke xxiii. 46), the word Father is continually on his lips. The Synoptists and John are in perfect harmony upon this point.† the name Father being of most frequent use in the latter. In Matthew Jesus calls God Father 45 times, in Mark 6 times, in Luke 16 times, and in John 117 times, but there appears to be no divergence of view between them. In the fuller discourses of Jesus as reported by John the Fatherhood of God, already by the Synoptists made distinctly characteristic of the Savior's teaching, is more clearly developed.

When speaking of God's relation to himself or when addressing God, Jesus says, "My Father," or simply "Father." This is his uniform custom, varied by scarcely a single exception. The rela-

* NOTE.—All the Scriptural quotations are cited from the Revised Version.

† BEYSCHLAG: *N. T. Theology*, vol. I., p. 224. WENDT: *The Teaching of Jesus*, vol. I., p. 203.

tion between God and himself according to Jesus was essential and most intimate, and could only be described in human language by the terms "Father" and "Son." The Father commits all things into his hands (Matthew xii. 27; xxviii. 18; Luke x. 22); the Father and he are in perfect accord (John v. 17, 19, 30); the Father and he are one (John x. 30; xvii. 22); and it is his peculiar prerogative to reveal the Father to men (Matthew xi. 27; John xiv. 7-9). Two leading truths come to the surface in the teaching of Jesus concerning the relationship of God to himself. One is that he stands even nearer to God than he does to men.* "He that hath seen me hath seen the Father" (John xiv. 7-9). "Even as the Father knoweth me, and I know the Father" (John x. 15). The other is that God as the Father is only made known to men through him. "Neither doth any know the Father, save the Son, and he to whomsoever the Son *willeth* to reveal him" (Matthew xi. 27). "No one cometh unto the Father, but by me" (John xiv. 6). In addressing his disciples Jesus frequently employs the terms "our Father" and "your Father" to describe the relation which God also sustained to them. This of course means that in the teaching of Jesus God is the Father of the believer. The relation, however, is not the same in essence as that which exists between the Father and the Son. Jesus is the *only begotten* Son by eternal generation (John ii. 16; viii. 42). There is no other essentially like him in his nearness to the Father. But to the disciples who received him as the Messiah Jesus revealed God as their Father. "As many as received him, to them gave he the right to become the children of God, even to them that believe on his name" (John i. 12). It was to them that he uttered such comforting words as these: "Your Father knoweth what things ye have need of, before ye ask him" (Matthew vi. 8). "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke xi. 13), and "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). It is the fatherly attitude of God towards his own people that Jesus labors to make plain to his disciples. "My Father is your Father because ye believe in me and love me."

But our Lord not only spoke of God as "my Father" and "your

* RHEES: *The Life of Jesus of Nazareth*, p. 264.

Father," but also as "the Father" in the general sense, and in John's Gospel at least this last was his favorite expression. This suggests the most difficult aspect of the subject. In what sense according to the doctrine of Jesus is God the Father of all men? Is he the Father of each individual soul? Is Fatherhood an essential attribute of the divine nature? Is this what our Lord means when he calls God "the Father?"

The most fundamental idea in Fatherhood is generation, and therefore as the author of their being God is the Father of all men. But while this may be regarded as the basis it by no means exhausts our Lord's conception of the Fatherhood of God in his relation to all mankind. Indeed this aspect of God's relation to mankind, namely, that of creator, is only incidentally touched upon in the whole course of our Lord's teaching (Mark x. 6). Although therefore this relationship between God and men is true and must be regarded as the fundamental basis on which the divine Fatherhood rests, it cannot be insisted upon as determining the signification of Fatherhood in the teaching of Jesus.

Jesus teaches plainly that God is the Father of all men in the exercise of his providential care over them.* "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matthew v. 44, 45). "He is kind toward the unthankful and the evil" (Luke vi. 35). This attitude of God toward men, good and bad, seems to arise out of his Fatherly nature. It is not a condition contingent upon the character of the recipients of his kindness, but it springs essentially from the divine benevolence. As an earthly father provides for all of his children, although some of them may be entirely unworthy of his care, so God the creator of all, prompted by his Fatherly nature, bestows the blessings of his providence upon all men both righteous and wicked.

But what is the significance of the Fatherhood of God, according to the teaching of Jesus, in the kingdom of grace? "Jesus taught that God cares with paternal tenderness for the souls of those who utterly neglect the chief end and the chief good. His teaching on this subject is an essential part of his doctrine of the

* BRUCE: *The Kingdom of God*, p. 111. W. SANDAY: *Hasting's Bible Dictionary*, p. 209.

kingdom.”* The scheme of redemption emanates from the Father’s love. The Apostle John represents this as the teaching of Jesus. “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life” (John iii. 16). Paul interprets the doctrine of Jesus in the same way. “God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us” (Rom. v. 8). This aspect of the divine Fatherhood is illuminated by the parable of the Prodigal Son (Luke xv. 11-32). The Father’s attitude toward the prodigal even during the latter’s days of “riotous living” and absence from the paternal roof was manifestly that of loving solicitude as is evinced by his gracious reception of the returning penitent. The Father in the parable must represent the attitude of God toward the sinner, and the teaching of Jesus was that he personated the heavenly Father in receiving sinners and eating with them (Luke xv. 2).

The doctrine of Jesus, however, clearly is that men are not naturally the sons of God. Notwithstanding his fatherly nature he does not bring all men, good and bad, *nolens volens*, into the kingdom of grace and treat them as his children. The natural man must undergo a change before he can realize the filial relationship to God. In one of the dialogues of Jesus with the opposing Jews, who rejected him, they said, “We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me; for I came forth and am come from God; for neither have I come of myself, but he sent me† (John viii. 41, 42). He then proceeds to show that they had none of the filial spirit and had no right to call God Father. On the contrary, “Ye are of your father the devil, and the lusts of your father it is your will to do” (John viii. 44). He also says in explaining the parable of the tares of the field to his disciples, “The tares are the sons of the evil one” (Matthew xiii. 38). It is plain therefore that in the teaching of Jesus impenitent sinners are not the children of God but the children of Satan.

How, then, is a sinful man to become a son of God? Only through the Lord Jesus Christ. “No one cometh unto the Father,

* BRUCE: *The Kingdom of God*, p. 112.

† GILBERT: *The Revelation of Jesus*, chap. I. The author labors in vain to break the force of this passage.

but by me" (John xiv. 6). "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matthew xi. 27). Our Lord teaches that the change which must be brought about in the condition of the natural man in order that he may become a son of God can only be effected by divine power. In other words he teaches *the necessity of the new birth*. To borrow the language of Peter (I. Pet. i. 3) and of John (I. John v. 1, 18), the sinner must be "begotten of God" in order to become a spiritual son and an heir of the kingdom. This truth is elaborated and emphasized in the conversation with Nicodemus in which Jesus asserts to the consternation of that astute "ruler of the Jews" that "Except a man be born anew, he cannot see the kingdom of God" (John iii. 3). The same thought, in a different aspect of it, finds expression again in the remark of Jesus to his own disciples when he set a little child in the midst of them and said, "Verily I say unto you, except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matthew xviii. 1-3). He also in the same discussion with Nicodemus and elsewhere teaches *the necessity of the atonement* which he himself came to accomplish, in order that the filial relationship might be established between sinful men and God. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth may in him have eternal life" (John iii. 14, 15). What is the significance of this *lifting up of the son of man*? Wherein does the necessity of it consist? On two other occasions Jesus refers to the same thing. "When ye have lifted up the son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things" (John viii. 28). "And I, if I be lifted up from the earth, will draw all men unto myself" (John xii. 32). There can be no question that these words of our Lord in regard to the son of man being lifted up refer to his crucifixion, for the reason that John follows this last saying with the explanatory remark: "But this he said, signifying by what manner of death he should die" (John xii. 33). Jesus says also, "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew xx. 28). After his death and resurrection he said to the two disciples on the road to Emmaus, "Behoved it not the Christ to suffer these things, and to enter into

his glory?" (Luke xxiv. 26). Now the point of all these sayings is the necessity of his sufferings and death in order to the atonement by which he would bring about the possibility of sinful men becoming the children of God. It is through him who suffered on the cross "a ransom for many" that this relationship must be established. John says: "As many as received him, to them gave he the right to become the children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor the will of man, but of God" (John i. 12, 13).

From the nature of the subject the discussion has been confined to the four gospels and almost exclusively to the words of our Lord. It is needless to say that the conclusions arrived at are confirmed by the teachings of Paul in his epistles and by the other New Testament writers. Recourse has not been had to their testimony because it appeared to be unnecessary, but since these writers were contemporaries of the evangelists, were familiar with the teachings of our Lord, and were qualified in all respects to be interpreters of his doctrine, it would be perfectly legitimate to adduce their evidence upon the questions at issue.

THE MORALITY OF THE FOURTH COMMANDMENT.

REV. S. T. LOWRIE, D. D., PHILADELPHIA, PA.

"It is enough, that here we prove, that the fourth commandment requireth the sacred observance of one day in seven, and that so far as it doth so, it is moral and unchangeable."—JOHN OWEN, D. D.: *Third Exercitation Concerning the Day of Sacred Rest*, § 42.

The above title is such an incongruous phrase as it would be to say: The Morality of the Moral Law. But under that title, it was usual, two and three centuries ago, to debate what is affirmed in the above extract. Those who contended that the fourth commandment is moral law did not, likely, originate the phrase; but, borrowing from their opponents, they used it by way of accommodation. Owen often uses the phrase; and we, having the same contention expressed in his words above, will do the same. For, persons, who are unfamiliar with the fact that the fourth commandment is moral law, think of it only as having morality; as they think of total abstinence in the same way. Hence the ques-

tion: What is the morality of the fourth commandment? or, in other words: What in moral law obliges men to do as the fourth commandment requires? No reverent student of the Bible, however, speaks of the morality of the sixth commandment; or considers such a question as: What in moral law obliges one to comply with the sixth commandment, which forbids men to kill one another? The sixth commandment itself is the moral law of the matter.

Persons that speak of the morality of the fourth commandment, quite unaware of the incongruity of the notions involved, will find it profitable to ask the question: What is that morality? The question much resembles in form and spirit the question that the chief priests and other opponents of Christ propounded to him: "Tell us, by what authority doest thou these things?" (Luke xx. 2). These were right in that they inquired of Jesus himself. Had they been right in spirit, he would have told them, and they would have learned, that he was himself the authority. But, beside the malignity of their plot to entrap Jesus, their spirit was wrong, in that they assumed that he must show his authority to be from a source superior to himself, that both he and they and all concerned recognized. The question: What is the morality of the fourth commandment? should be asked of the commandment itself. The very form of the question, however, misleads, by assuming that this commandment must show moral law superior to itself for what it would oblige us to do.

This vicious assumption results from treating moral law and law of nature as meaning the same thing, without being careful to define what that common meaning is. The common meaning of natural law is, that "it is a rule and measure unto our moral actions, which God hath given unto human nature; which rule is made known in men and to them by their inward constitution and outward condition wherein they were placed by God." It is plain, however, that the Decalogue, "wherein the moral law is summarily comprehended," requires some things which are made known to men neither by their inward constitution nor by their outward condition. Such are the prohibition of worshipping God by images, the duty of industry, and its limitation to six days in seven, and the duty of sacred rest one day in seven, and the law of monogamy postulated in the seventh commandment.

The Westminster symbols do not identify moral law with natural law as defined above. They repeatedly refer to natural law. Their first sentence reads: "Although the light of nature and the works of creation and providence do so far manifest the goodness and wisdom and power of God as to leave men inexcusable." But whether they refer to natural law in the common meaning given above does not appear; for they nowhere define that notion. Moral law, however, they define thus: "The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it" (Larger Cat., 93).

The essential difference between moral law so defined, and natural law as commonly understood, is, that moral law includes, not only the rules of moral actions for all mankind that are made known by man's inward constitution and outward condition, but also what God has made to be such by word of revelation. This appears, not only from the fact that the Decalogue commands things that could only be known to men by word of revelation, as has been noted above, but also because the definition of moral law includes promises and threatenings, things that could be known in no other way. Accordingly, the definition employs the phrase: "declaration of the will of God to mankind," which covers both forms of making known the rules of moral actions.

The definition of moral law involves the condition that said declaration of God's will was coeval with man's creation. Nothing is understood to be moral law that cannot be referred to that beginning; and on the other hand, everything that is manifested as being law for man as he was created is held to be moral law. If natural law and moral law are treated as identical, it is the exact definition of moral law that must be made to cover both. Those who take the Bible as the word of God find that the moral law therein declared is the law of nature pure and undefiled. Accordingly, some distinctions that have been made antitheses, viz: moral and positive, moral and religious, moral and ceremonial law, will be found not pertinent. Law that is positive, *i. e.*, not derived

from or springing out of human nature taken with its environment, but given to mankind as a rule of conduct, is not antithesis of moral law; nor is it of natural law, unless it is conventional to so restrict the notion of law of nature. The same is true of religious and of ceremonial law. For it is to be remembered, that "moral" is an invented term. It will include just what is agreed shall be its meaning by those that use it. There never has been universal agreement about that. It has, however, been generally agreed, that what was instituted along with the human race to be and continue the rule of human conduct, shall be called moral law. The proper inquiry is then, What was so instituted as the rule of human conduct? We are not to reason that certain conduct is of original and perpetual obligation because it is moral law; but, because certain conduct is of original and perpetual obligation, therefore it is moral law, when, however, moral law is once ascertained, then what it prescribes is present duty as being moral law; that being the conventional term for law of such sort.

The Bible account of man's creation records three rules of conduct that were then made moral law by express declaration of the will of God. These were, that man must work, *i. e.*, have an industry that is his own work (Gen. 2: 15); that marriage must be a union of husband and wife to each other alone, to be severed only by death (Gen. 2: 18-24); that one day in seven must be holy rest from man's own work (Gen. ii. 2, 3). It is generally admitted that the law of work and the law of marriage make part of the moral law. The same is not so generally admitted respecting the law of holy rest; many even of those that take the Bible as their rule denying that it is moral law. The principal reason alleged for this is, that nothing in human nature of itself teaches that one day in seven should be kept sacred to holy rest, whereas, nature itself, without revelation, teaches the need and advantage of work and of marriage as these are enjoined in the Bible. But the need and advantage of industry is not the same thing as work done out of obedience to law; and the need and advantage of monogamy is not the same as the duty of it. Nor is it clear that any part of mankind has ever learned or could learn the moral duty of these things apart from the expressed will of God about them. Our own country, conscious as it is of enjoying the greatest development of industry and of social life, affords the evidence, that apart

from revealed religion, men work and marriages are made and unmade without regard to moral law. Mormonism has sprung up in our Christian land, and increased in numbers and wealth by industry and polygamous doctrines. Mormonism, more than Mahometanism, demonstrates that, apart from positive declaration of the will of God, mankind would not know the moral law of marriage; and more than savage life it demonstrates that, without positive law of God, mankind could not know that industry is moral duty.

The same reasons that make the law of work and the law of marriage appear moral law apply also to the fourth commandment. These reasons are, that it was enjoined on the parents of the human race, that it was intended for all mankind; that it was designed to be perpetual, *i. e.*, while human life on earth lasts. We look only to the Bible for the proof of these things.

Adam was commanded to keep the Sabbath. The fourth commandment itself affirms this; for its reason that repeats the record of Gen. ii. 2, 3, is properly understood as expounding the transaction there recorded. In Heb. iv. 4-11 the same fact is assumed and made the basis of proof that the promise of entering God's rest is still offered. Verses 8-10 rebut the notion that entering Canaan with Joshua fulfilled and ended that promise. In corroboration it is said: "Then (the same as our, *and then*) there remains keeping the Sabbath day. For he that entered its (the Sabbath day's) rest, he also rested from his works as God from his own." This language affirms the existing obligation to keep the Sabbath day. It also defines the spirit of the observance by assigning the reason for it, which is not referred to the commandment as given in the Decalogue, but to the original transaction as recorded Gen. ii. 2, 3. Moreover, it describes the action of keeping Sabbath day by verbs in the aorist, *i. e.*, historical tense: "For he that entered its rest, he also rested," &c., which comprehensively refers to the Sabbath keeping of the people of God ever since God gave his own example of resting as the reason for it, but particularly to the continued Sabbath keeping of those who entered Canaan with Joshua, which is the corroborative proof that entering Canaan was not entering God's promised rest.

The Sabbath was intended for all mankind. This appears, (*a*) from the fact that it was enjoined upon Adam; (*b*) from the rea-

sons annexed to the fourth commandment, where we may particularly note of the first reason, that it concerns the moral law of work, and limits its application to six days in the seven, in the interest of this other law of one day in seven for holy rest, denoting thereby that the law of holy rest extends to all whom the law of work concerns; (c) from the fact that the command of holy rest is listed in the Decalogue with other commandments, all confessedly moral and meant for all mankind; (d) from the Bible treatment of the fourth commandment, which, in the Old Testament, is made the work of adhesion to the true God, not only in the case of Israel, but of adherents of Israel, and of whoever would come under God's blessing (Isa. lvi. 3, 6, 7); and, in the New Testament, is identified with the new dispensation, as it is when Jesus said: "The Sabbath was made for man," and "The son of man is Lord also of the Sabbath," and when Heb. iv. 9, 10 identifies such as keep the Sabbath with those that "seek to enter His rest;" and (e) from the fact that wherever the gospel was carried by its first messengers there was instituted the keeping sacred to religion of one day in seven.

The Sabbath was meant to be perpetual. This is involved in its being meant for all mankind. For all mankind represents all possible circumstances, so that no human circumstances can make a reason for doing away the commandment. All the reasons for its original promulgation continue valid. Nothing can do it away but the declared will of God who first commanded it. It is contended, indeed, that God by Jesus Christ has done this in the gospel. But to prove this, it has always been found necessary to show, at least to those that believe the Bible, that the Bible does not teach that the Sabbath was given to Adam; and that it does not teach that, so given, the Sabbath was meant for all mankind; but that the Bible teaches, that the Sabbath was first given to Israel and was meant only for that people. None of these things, however, can be shown. Failing that, it is impossible to prove from the Bible, that God has done away with the fourth commandment; just as it is impossible to prove that he has done away with the moral law of work and of marriage, or of the other nine commandments, which with the fourth summarily comprehend the moral law.

The effect of receiving the fourth commandment as the declara-

tion of moral law is felt to be profound the moment we try to expound it in that light. Having Christ's instruction how to expound the sixth and seventh commandments (Mat. v. 21-28); we are bound to apply the same method to the fourth, and to all the rest. And by much teaching of Christ and of his apostles that method is both re-enforced and abundantly illustrated. The method is very exactly stated in the Larger Catechism,* Q. 99, 8: "That under one sin or duty all of the same kind are forbidden or commanded; together with all the causes, means, occasions and appearances thereof, and provocation thereto." By that method the Westminster Catechisms define what is forbidden and *required* in the ten commandments. Let any one, by the same method frame an answer to the question: What is required in the fourth commandment, and see whether he will state any thing less than appears there.

We need only to refer to the way in which men resent the answer so obtained. "Puritanical" is a common epithet for it. Those who use the epithet do so because they are ignorant that the fourth commandment is moral law. They are also ignorant that those who submissively receive the answer feel the resentment that others feel, but with very different consequences from those that issue in calling their Sabbath keeping "Puritanical."

"The law of the Lord is perfect." Moral law is the law of God. We are to expect, that, when we have stated as well as we can, under Bible instruction, one of its particulars with all its requirements, the statement will set forth what transcends our ability to obey. This is done in the case of every other commandment without such challenge as is experienced in the case of the fourth. But if that too is moral law, we must receive it with all its consequences as we receive the others. It is because of such necessity that every effort is made to exclude it from moral law. But humble submission to the will of God requires us to state the duties of the fourth commandment as perfectly as we can; not, indeed, with expectation of perfectly obeying, yet with intention of more perfect obedience. Doing so will also, as in the case of the other commandments, have the effect of "informing us of the holy nature and will of God, and of helping us to a clearer sight of our need of Christ and of the perfection of his obedience." If the

* Of the Westminster divines.—EDS.

other commandments are of such use, much more will the fourth commandment prove so. For, as has been noted above, the Bible teaches us, that the original giving of the commandment was also the giving of a promise of entering God's rest; and the giving of that promise was a command to keep the Sabbath day. The Bible also teaches that the promise is left of entering his rest. Whoever, therefore, labors to enter into that rest, let him also keep the Sabbath day by ceasing from his own work as God did from his.

THE THEOLOGY OF THE PARABLE OF THE PRODIGAL SON.

REV. HENRY CULLEN, D. D., SAVANNA, ILL.

This parable is one of three, spoken by Jesus, to defend his receiving and associating with publicans and sinners. It also reveals a phase of God's nature, which the ruling classes among the Jews had lost sight of. Their pride of orthodoxy, led them to overestimate their own worth in the sight of God, and to consider all who did not accept their teaching, as of no consequence in his sight. But Jesus was conscious of having come to reveal the Father as only the son of his love could reveal him. Ever since the "Word became flesh," man has been forced to study himself in the light of the Incarnation. And Illingsworth says: "As a consequence had come to have deeper conceptions of his own nature and its capacities; his unity, his indestructible identity, his inherent dignity, his wonderful possibilities and consequent worth." A proper conception of man is never found in connection with an unworthy view of God. We are not surprised to find associated with this mental attitude of the Jews, false and imperfect views of the Messiah. This was a constant limitation to the work of Jesus Christ in revealing the Father. Luke says he wrote his Gospel to set forth "all that Jesus began both to do and to teach." A twofold work, to manifest the truth, and to cultivate a spiritual receptivity for the truth. Had he been merely an ethical teacher, his life and work would have been much easier. The unique claims as to the personality manifested in his life and works, brought him into conflict with the rulers, and thus we have what has been called "apologetic parables." As the repre-

sentative of God, he wished to emphasise the fact, that God was interested in man as man. The Pharisee would not concede that the Publican was worth a sheep, so we have the joy of finding the lost, if it is not of great value. It is the sense of lostness that gives interest to the search, and joy in the finding. But we are lifted into a higher plane of thought in the parable of the Prodigal Son. Here the aggressive is assumed, and the Pharisees are portrayed in the picture drawn of the elder son. But the climax of the group is found in the yearning love of the Father for the lost one, and his joy over his restoration.

Studied from a theological viewpoint, the parable teaches us something of the nature of sin. We are given a concrete illustration of its working in man. All students of theology are familiar with the idea, that sin is rebellion against God. The Biblical conception of sin is, deviation from a standard that ought to be conformed to, a line that should be followed, or the violation of a command that ought to be obeyed. The son was conscious of a conflict between his views and his Father's. And more, that he was under moral obligation to respect his Father's wishes so long as he remained with him. He felt his self-sufficiency, and demands the right to be his own master. Wants his share of the goods, in order to be free from paternal restraint and filial obligation. The vain desire of all sinful hearts to attempt to make a successful issue of life apart from God. Another element of sin is shown in the next step taken, separation from God. Does not wish to retain God in his thoughts, tries to get as far away as possible from Him, and live without Him in the world. Sin is wasteful. After gathering all together, it seems only a short time until he is in the far country. His patrimony is soon scattered with riotous living. How realistic the result of sinful living, a famine comes. The misery of a life that results in nothingness, is now seen in all its terrible reality. In his abject want, the memory of his squandered resources, and the despised home, mock him. The most menial service of his Father's household is preferable to his present condition. The loneliness and homesickness of the human heart, when roused to a sense of its separation from God, calls forth his sympathy. He sees the returning one when yet a great way off.

The next fact to be noticed is repentance. There is no attempt

at definition, simply a statement of its workings in the heart. The steps in this as in sin, are progressive, only in the opposite direction. There is some earnest reflection on the past, and serious thinking of the present. In the words of Jesus, he comes to himself. Like all truly penitent ones, he desires to escape from the bondage of sin. The lowest slave in his Father's house has enough to eat, and he starves. To avoid this, he joins, forces himself upon a citizen of the country, who employs him to feed swine. Sin is a hard taskmaster, and his new work in the far country brings no relief. The folly of forsaking his home now appears in all its nakedness. The sweetness of anticipated pleasures of sin are now turned into the bitter remorse of actual experience. So degrading has been the course of sin, and the loss of manhood so complete, that he thinks of his Father as willing to allow him to be a servant in his old home. Emphasizing the fact, that in proportion to our loss of self-respect through sin, we dishonor God by our unworthy thoughts of his nature. God often allows us to experience the fruits of our mad folly, and in the wonderful power of his transforming love, we see them as kindnesses to lead us to repentance. To get enough to eat may seem a low motive, but the important thing in God's sight is the resolve to forsake sin. Promptness in putting the resolve into action is commendable. There is a clearly defined purpose now, he will go to his Father. Conscious of his degradation by sin, and uncertain of the reception on his return, he feels his Father can be trusted. He plans to say certain things on his return. A correct estimate is put on his sin, it was against God and man, but he does injustice to the nature of the Father's heart. How he could appear other than odious to any one, he cannot understand. The ability to distinguish between sin and the sinner, only comes to the penitent one when he experiences the fulness of the Father's forgiveness. The kiss of love forbids the request to be taken back as a hired servant. That this penitence was genuine, is shown by his return and confession. There is no claiming of rights now, any favor the Father may be pleased to show, will be joyfully acquiesced in. Acceptance by the Father is sufficient, his love can be trusted for future treatment.

This brings us to the third and most important fact of the parable, a revelation of the nature of God. The kiss of welcome, the

robe, the ring, the shoes, and the feast, are only symbols of the joy of the Father over the restoration of the lost one. The Father was anxiously watching for the wanderer to return, rags and starvation could not hide him, the eye of love sees him when a great way off, and he goes to meet him. The divine grace that watches over the sinner's return is one of the tenderest displays of God's love. And in this parable we have the highest type of joy, joy reciprocated by an intelligent being, the Father's heart responded to by the filial spirit. The elder son by his austere view of merit for services done, cannot enter into the joy of the Father, and will not call the returned one brother, but "this thy son . . . which hath devoured thy living with harlots." What grace and delicacy the Saviour shows in picturing the love of the Father over the restoration of the lost one. Nothing less than full privileges of sonship. To doubt the fulness of the forgiveness and restoration, would be an insult to the love of the Father. Its freeness purified the penitent one of all doubt as to the manner of his reception. From this parable we learn that God freely forgives, and restores to the truly penitent the full rights and privileges of sonship.

There is no indication in the parable of any ground upon which the son claimed this as his inalienable right. Some claim that the teaching of this parable is sufficient ground for doing so now. The doctrine of Universal Fatherhood, with its correlate, Universal Sonship, is claimed to be the great discovery of Modern Theology. This parable and the sermon on the mount being the warrant for its acceptance. We have not any sympathy with those who would lessen the force of the teaching of this parable, or any other portion of Scripture, on this precious truth. Nor, on the other hand, do we believe in reading into Scripture the result of some philosophical assumption. Principal Fairbairn says, "the primary and determinative conception is the Fatherhood, and so through it the Sovereignty must be read and interpreted." Dr. Gladden, "The new conception is revolutionary." "It would be easy to show how the acceptance of Christ's doctrine of the divine Fatherhood has rendered incredible those theories of the atonement which teach expiation of God's wrath by suffering." The Rev. Walker,* "The Fatherhood of God rules out all ideas of mere external law and penalty. These conceptions will not agree with

**The Spirit and the Incarnation.*

Fatherhood, even though men are not as yet full sons." Paul is held responsible for the introduction of the substitutionary idea of the death of Christ, and his opinion may be "a deduction by a disciple, not a principle enunciated by the Master." Dr. Orr's comment on the Ritschlian School is applicable here: "It is the modern view which controls the Scripture statement." Most of us will continue to prefer Paul as a guide to the "mind of the Master," rather than our modern romancers who are not to be taken too seriously, when they attempt to play the role of theologian. But these broad assertions raise a pertinent question: is the term Father, a full and adequate expression of the nature of God? And this suggests another question: was the idea of Fatherhood, as applicable to God, known before the time of Christ? The article by Prof. Howard Osgood, D. D., in the BIBLE STUDENT for August, is a complete and thorough answer to this latter question in the affirmative. The teaching of the New Testament is not in such sharp contrast with the Old, as some would have us believe. So when Christ came as the manifestation of God the Father, he was only enlarging, or filling up the contents of the idea of God, that had been known for ages. The gospel and epistles of John are claimed to give more support to these modern views than the writings of Paul. Prof. Stevens, who concedes all that is possible to the liberals, says: "There is unquestionably a fundamental unity between Paul's and John's doctrine of God." The idea of God is essential in religion. Then if Christ taught something absolutely new on this subject, there was no preparation for his coming to establish the universal religion at its most vital point. And more, the Christian religion is the only one that claims to be the successor of the one it has replaced by fulfilment. Christ came not to destroy but to fulfil, therefore his manifestation of God the Father, must have been in perfect harmony with the religion he came to fulfil. Dr. Osgood shows that God was revealed to the saints of old, as tender, full of grace and favor, pitying as a father pities, and loving with a love surpassing that of a mother: "the Lord God merciful and gracious." But as Dr. Crawford says: "You say, 'He is our Father;' and you are warranted to say so. But who or what manner of Being is it that you thus designate? *Our Father* is no other than this righteous and holy God—this sin-hateing and sin-punishing God." We can

rest assured he will act in harmony with all the elements of his moral nature, nor do we honor God by exalting one attribute at the expense of another. To quote again from Prof. Stevens: "God cannot forgive as if he were mere good nature. He can forgive only in accordance with his changeless, essential righteousness, which must be vindicated and satisfied. To effect this vindication and satisfaction is the function of sacrifice or expiation in the Bible." And the late Canon Mozley truly said, "So knit together is the whole fabric of truth, without a sacrifice, a pardoning God becomes an easy God: and an easy God makes a low human nature." Dr. Gladden says of his supposed discovery, "If we can only get its light into our thoughts and its music into our souls, the world will see the dawn of a new day." That is the crucial test. And history gives very little hope of success in getting it into the heart. Bushnell tried to get rid of the fact of expiation, in his "Vicarious Sacrifice," but confessed it as a failure for effective gospel preaching, by advising his followers to use the language of the altar, just as freely as those who believed in the expiatory nature of the atonement. Christ was conscious of a unique relation to the Father. When he speaks of himself it is "My Father," "My God." In teaching his disciples to pray, he tells them to say, "Our Father," and in speaking to them of the Father, it is, "Your Father." He never speaks of himself being begotten of the Father in language he applies to others. He is "the Son," "the only Begotten of the Father." His disciples are "born again, or from above." They are given the right to become sons. As a recent writer says: "The fact of chief significance remains that Jesus never applies to himself this language about being begotten from God which he applies to others, and that he never applies to any other the descriptions which he gives of his own coming from God. The two cases are so different that to make the former determining for the latter does not result so much in making the terms of the latter 'figurative' as in making them meaningless and untrue." The difference between the Sonship of Christ and that of his disciples, is not one of degree. He was conscious of a relationship to the Father that no one else shared. He came that they might become sons. In a certain sense they are sons through creation, but in the special sense, sons through redemption. The Bible never confounds the two. I will close with a quotation

from Dr. Orr: "It is the case, no doubt,—and the fact is one to be carefully considered,—that in Christ's teaching God is not called the Father of all men indiscriminately, nor is the title 'Son of God' given to all men indiscriminately."

FORDS OF THE JORDAN.

PROFESSOR R. L. STEWART, LINCOLN UNIVERSITY, PENN.

There are two notable fords, or crossings, in the upper valley of the Jordan. One is two miles below the outlet of Lake Huleh and the other is about the same distance above the point where the Jordan enters the Lake of Galilee.

The site of the upper ford, which is unquestionably one of the oldest crossings of the river, is marked by a substantial stone bridge of three pointed arches, dating from the fifteenth century or perhaps earlier. Its modern designation is Jisr Benat Ya'cub—"the Bridge of Jacob's Daughters." The name is indicative of some ancient tradition which associates the place with Jacob's journeyings, but its connection with the daughters of the patriarch is not apparent.

Near the bridge on the eastern side are the remains of an ancient Khan. It had a fountain of cut stone in the centre of its court, which was supplied by a conduit from the rocky heights above. A solid Roman roadway, paved with large slabs of basalt, has been traced from the bridge to the Khan and thence eastward up the slope of the mountain.

From time immemorial this road has been the great caravan route from Egypt and the Mediterranean coasts to Damascus and the East. It was known as the "Via Maris" in the Middle Ages and in the time of Christ one branch of it led up the Jordan valley and joined the branch from the Esdraelon plain, on the plain of Gennesaret, near Khan Minyeh. It is still a favorite route for caravans and merchantmen, and it is said that in harvest the passage of camels across the bridge never ceases. At this point in all probability Saul of Tarsus "breathing out threatening and slaughter against the disciples of the Lord" crossed the Jordan as he journeyed to Damascus. It is an interesting fact that the river at this fording place is on a level with the Mediterranean Sea.

The lower ford was the ordinary crossing place from Gennesa-

ret to the plain of Batihah. An irregular mound of ruins on the eastern side, known as Et Tell, represents the supposed site of the city of Julias (Bethsaida-Julias). Here the multitudes crossed to the desert place on the other side, where Jesus manifested his compassion—as well as his almighty power—by multiplying the five loaves and the two fishes, to supply their urgent need. This ford was close to the region in which Christ spent the greater part of his public ministry, and was probably on the line of some of his eastward missionary journeys.

South of the Sea of Galilee the survey party found and tabulated about forty crossing places, but most of them are available for passage in midsummer only. The principal fords are the connecting links between ancient highways, which approach the river through wadies, and breaks in the mountains, at different points along the line of its tortuous course. They are as changeless with respect to location as the great thoroughfares which lead to them down the rugged defiles of the mountains. Of the ancient, historic fording places, six at least are worthy of special mention.

(1) The first is just below the exit of the Jordan from the Lake of Galilee. It is the crossing place of the road leading from Tiberias to Gadara and the eastern shore of the lake. Passengers are now ferried over in a boat at this point, but in the days of the Romans the river was spanned by a bridge of ten arches. Most of its massive stone piers, some of which are well preserved, are still standing. The Arabs call this broken bridge Jisr Um el Kanatir. "The ford below it," says Dr. Thomson, "would be excellent, were it not for the fragments of the bridge which strew the bottom. The river is about three hundred feet broad, and it is not more than three feet deep, except in early spring."

(2) Another ancient bridge of stone, called the Jisr el Mejami'a, crosses the river at an old fording place about a mile below the junction of the Yarmuk (Hieromax) with the Jordan. Over this bridge, which is in good condition at the present time, caravans and camel trains, laden with the grain of the Hauran and the merchandize of the East, pass year by year in long procession, as they have done for centuries in the past. The western terminus of this route, which reaches out eastward to Arabia as well as to Gilead and Bashan, was Acre on the Mediterranean. In

later times Haifa, at the foot of Mount Carmel, has become the terminal seaport of this overland route. "Up this Great Road of the East—as we may call it"—says Dr. George A. Smith, "have come through all ages the Midianites, the children of the East. In the Roman period it connected the Asian frontier of the Empire with the capital. Chariots, military troops, companies of officials and merchants, passed by this road, between the Greek cities of Jordan and Ptolemais, the port for Rome." The railroad from Haifa to Damascus, under construction at the present time, follows the same route across Lower Galilee, and passes over the river alongside the bridge, which for so many centuries has marked the site of this ancient fording place. There is good reason to believe that our Lord sometimes made use of this passage across the Jordan, especially when journeying between Capernaum and Jerusalem. It is a well known fact that the eastern or Perean side of the river was the favorite route of the pilgrim bands from Galilee. Here the way was smoother, the grass greener and the water supply from intersecting streams more abundant than on the western side of the Jordan. "These streams," says Canon Tristram, "are perennial, and over them wave many a palm tree; while on the other side the palm is almost extinct."

(3) In the broad open space at the mouth of the valley of Jezreel there are several fording places. One of this group, about a mile north of the junction of the Jalud with the Jordan, has received more attention than the others in recent years, because of its supposed identity with the place called Bethabara in John's gospel (i. 28). On the survey map it is designated as "Makhadet Abarah." The word "Abarah" meaning "passage" or "ferry," was recognized by Col. Conder as radically the equivalent of the name Bethabara, and hence he inferred that the true site of the "House of the Ferry"—Beth-Abara—was to be found at this location, on the eastern side of the river. This inference or conclusion was strengthened by the supposed necessity—as he regarded it—for a location which should be within a day's journey of Cana of Galilee. The identification proposed on these grounds, mainly, has been accepted by several leading authorities, but the location does not seem to accord with other contemporary events, which evidently belong to John's ministry in *Judea*.

Aside from the fact that Abarah is a descriptive word and might apply with equal propriety to other fords, there is no warrant for the gratuitous assumption of certain hostile critics that only one day intervened between the departure of Christ from Bethabara and his arrival at Cana in Galilee. "The controlling passage"—as Conder expresses it—in John ii. 1, does not necessarily nor naturally convey this impression. Without doing violence to the language used, it *may* mean the third day after Jesus took his departure from Bethabara; and in this case there would be sufficient time to go from the upper ford near Jericho to Cana: or it may mean the third day after the arrival of Jesus in Galilee, inasmuch as the fact of his purpose to go thither is mentioned in the preceding verses. The most natural interpretation, however, of the reckoning of the Evangelist, connects the date of the marriage at Cana with the last named event in the narrative, namely, the interview of Jesus with Nathaniel. In this case the question of distance is eliminated altogether, for the reason that no direct intimation of the place where this interview occurred is given. If it were in Galilee, at or near Nathaniel's home, as seems most probable, the meaning of the "controlling passage" would be freed from all ambiguity. There would thus be but one day—as Alford suggests—between that event and the marriage in Cana.

It is certain, at least, in view of these possible and legitimate interpretations, that the advocates of a lower ford in Judea are not shut up to the impossibility of the accomplishment of a journey of eighty miles in a single day, as Col. Conder intimates, if this identification, or one in a similar location, is not accepted.

Another ford of this group is on the direct road from Bethshan to Jabesh Gilead. There are several references to this crossing place in the Old Testament (1 Sam. xi. 8-11; xxxi. 11-12; 2 Kings ix. 16-21, etc.), and it was the passage most probably used by our Lord and his disciples when passing from the hill country of Galilee or from the plain of Esdraelon to Jerusalem, by way of Perea.

(4) The Damieh ford, just below the junction of the Jabbok, is the well known crossing of the road from Shechem to Mount Gilead. It seems to have been the place of Jacob's passage over the Jordan, and not improbably of Abraham's also, at an earlier date. It is supposed to be the ford where the Ephraemites, who

could not say "Shibboleth," were slain by the men of Gilead (Judges xii. 5-6). A rude ferry boat carries passengers over this crossing at the present time, but the remains of a Roman bridge a short distance above it furnish the evidence of a better and safer passage in former times. There is a possibility, but no certain evidence, that Jesus passed this way on one of his journeys to the farther side of Jordan.

(5) The most interesting of all the passages of the Jordan in respect to location and sacred associations, is the Nimrim or Nuwaimeh ford at the mouth of the Wady Shaib. It is nearly opposite Jericho and is on the line of the old Roman road from Jerusalem to Rabbath Ammon and Lower Gilead. It is known as the "upper" ford to distinguish it from another crossing, over against Jericho (Makhadet Hajlah) a short distance below the Pilgrim's bathing place.

The Nimrim ford was close to the broad way—if not itself a part of it—over which the Israelites passed, by platoons dry shod, on the memorable day when the waters of Jordan stood on a heap far up the Ghor, and rolled away to the sea from all the valley below. By this way, more than five centuries later, Elijah came with his faithful friend and associate, Elisha, from Jericho: and "the river that had drawn back at a nation's feet parted at the stroke of one man, and they too went over dry shod." It is a notable fact that one of the two men who communed with Jesus on the transfiguration mount passed from earth on the top of Mt. Nebo on the farther side of Jordan; and the other from the plain which lies at its foot.

There are other associations, however, with this place of still greater interest. On the edge of Wady Shaib, a short distance east of the ford, there is a ruined site, alongside a copious fountain of water, which is known as Beit Nimrim. Its identity with Beth-Nimrah (the house of the leopard) is not questioned. In the Septuagint the word Bethabara (the house of the ford) is substituted for Beth-Nimrah. In this substitution of a different name for the same place we have the only definite clue to the location of Bethabara; and this accords with the indirect testimony of the Evangelists which conveys the impression that all the events connected with the baptism of Jesus, and also with the Baptist's testimony concerning him—presumably given after the Tempta-

tion, John i. 15-37)—took place in the same region. This is spoken of as the place “where John *at first* baptized” (John x. 40). Then went out to him Jerusalem, and all Judea, and all the region round about Jordan and were baptized of him in Jordan confessing their sins (Matt. iii. 5-6). At a later date the Baptist was found at Aenon, near Salim, but this was some months after Jesus had entered upon his public ministry.

There is no intimation in the gospel narratives that John had changed his preaching place during the forty days that Jesus was in the wilderness. He was then in the height of his fame; and it seems almost incredible that he should have gone at that time so far north as the supposed site of Bethabara on the western border of Galilee: or that a deputation of priests and Levites should have been sent to that place from Jerusalem.

In some of the oldest manuscripts Bethany is found instead of Bethabara, but it is also true that Origin knowing this selected Bethabara as the better or more familiar name. The meaning of the name, as Bloomfield suggests, is almost exactly the same with that of Bethany. “The difficulty may be removed,” he says, “by supposing that Bethabara was the original name of the place, but that in the time of Christ it was usually called Bethania, as better designating its situation—the original crossing being by ford, having been changed to that by ferry. In Origin’s time the old name may still have been in use and this may have occasioned the change in the reading.”

In a word, therefore, all the circumstances of the gospel narratives, as well as the name which the Septuagint supplies, point to this spot beyond Jordan as the place of the baptism of our Lord and of the events following the inquiries of the priests and Levites who were sent to John from Jerusalem. “There is surely a deep significance in the fact,” says Dr. Tristram, “if this be so, of him who came in the spirit and power of Elias, thus exercising his function of herald of the kingdom, and completing his mission by the baptism of Christ, at the very spot where his prototype had ceased from his mission and been carried unto heaven. As suddenly as the first Elijah disappeared, so suddenly did the second Elias appear to prepare the way of the Redeemer. Where the first dropped his mantle, in that very spot did the second take it up.”

The Nimrim ford was the usual crossing place for those who came up to Jerusalem to the feasts, from Galilee and Perea and here on several occasions Jesus passed over with the multitudes, or in company with his disciples. Here also he abode two days after he had received the message that Lazarus was sick (John x. 40; xi. 6). A new toll bridge has recently been thrown over the Jordan at the Nimrim ford.

(6) The lower ford, five or six miles below the Nimrim ford, is the traditional site of the baptism of Christ, but there is no evidence except the tradition itself in support of this location. It was one of the "fords toward Moab" and the probable crossing-place of Naomi and Ruth on their journey to Bethlehem.

Current Biblical Thought.

Mention was made in the BIBLE STUDENT for February last (p. 117), of the inauguration of a series of articles in the *Record of The New Christian Work*, bearing the general title, "Is the Bible the Word of God?" but treating the matter, not in the mass but by raising the question of each separate portion of the Bible in turn. The series was opened by an admirable paper by Dr. HOWARD OSGOOD, who gave convincing reasons for believing the Pentateuch to be the Word of God: and it is of his paper that the notice in the February BIBLE STUDENT speaks. The successive months have brought additional instalments of the series, which seems by its results to have justified the idea on which it was based. In the February number Prof. GEORGE L. ROBINSON, of Chicago, treated the Historical books; in the March number Prof. W. G. MOOREHEAD, of Xenia, treated the Minor Prophets; in the April number Dr. MCPHEETERS the Major Prophets: in the May and June numbers Prof. IRA M. PRICE, of Chicago, the Poetical Books of the Old Testament: in the July number Prof. WARFIELD the Book of Acts: in the August number Dr. PURVES the Epistles of Paul: and in the September number, the last that has reached us as we write, Dr. J. MUNRO GIBSON, of London, what are called here "The Miscellaneous Epistles," *i. e.*, Hebrews, Peter, James, and Jude. Naturally there are differences in mode of treatment and even in point of view between the several papers: and each reader will feel occasion to speak of the good, the better and the

best, according to his own judgment. Three of them it will be observed are from the hands of editors of the BIBLE STUDENT. The last paper, Dr. MUNRO GIBSON's, is written in his pleasant and forceful way; but, we are constrained to confess, does not impress us as making the best of the subject. We shall be surprised if the average, uninstructed reader does not rise from its perusal, not so much convinced that Hebrews, 1 and 2 Peter, James and Jude are substantive parts of the authoritative Word of God, as thrown into some doubt whether the Bible ought to be treated as a unity,—in all its parts the unique revelation of God to men; whether stress should ever be laid on the authorship of a Biblical book (even where it explicitly claims a specific authorship?); whether external evidence is of any importance or should have any great weight assigned it. We do not suppose that Dr. GIBSON desired to make the inculcation of these doubts the great object of his paper; but he made it one of his tasks to lodge them in the mind—and they loom up so largely as practically to overshadow all else. The paper is further distressing in that it does not seem to be based on any clear idea of the principle of the New Testament Canon. Formally this is reduced to "internal evidence:" "it was the internal evidence, the recognized excellence of the matter." Of course this does not satisfy Dr. GIBSON's own instincts: and he is found on the one hand confusing it with the spiritual evidence of the witness of the Holy Ghost, and on the other hand feeling around for the available fragments of the despised external evi-

dence. He seems to labor under the fancy that a New Testament Canon had some time or other to be "made up;" that a "verdict of the early Church" had to be passed on books as fit or not fit to be incorporated into it; that Conciliar authority was invoked to make the momentous decision,—and the like. It is really depressing to observe how widespread has become the loss of the real principle of the New Testament Canon, viz: *Apostolic gift to the Church*; and of the real grounds for accepting a book as part of it, viz: *evidence of its Apostolic gift to the Church*. Mr. DAVID SAVILLE MUZZEY's little book, recently published—*The Rise of the New Testament*—is about as bad as it could well be as a history of how "the New Testament" came into being: but it at least knows what the issue is, and draws it with admirable clearness. "It will be readily seen from the foregoing paragraphs," he writes (p. 79), in commending the "critical" view of the matter as over against the—we at least shall say—true view, "that the process of the formation of the Canon was one not of accumulation, but of selection." There, in very fact, is the knife edge on which the Biblical and Anti-Biblical controversy in this matter must turn. But Dr. GIBSON has not well learned this; and therefore is full of embarrassment when he comes to discuss the question why this book or that is to be accounted a part of the Word of God. Whenever and wherever men begin by assuming that the "making up" of the New Testament Canon was a matter of selection rather than of "accumulation," they are inevitably thrown back upon a *subjective* basis for the canonicity of the New Testament; and have therefore hopelessly lost all *objective* authority for the New Testament. And they need not imagine that, by any wise manipulation of the argumenta-

tion, or by any care and prudence in their statements, they can bring back in their conclusion the objective authority they have thoughtlessly cast away in their premises. The watchword for lovers of the Bible in this controversy must be "accumulation *versus* selection."

A curious modern example of *Midrash* is printed in the April number of *The Jewish Quarterly Review* (pp. 434-451), over the signature of Dr. B. JACOB of Göttingen. It is called "A Study in Biblical Exegesis." The words on which it turns are these two—אִשָּׁר חַי, "which he lived," occurring in genealogical notes only twice: Genesis v. 5, of Adam: "And all the days *that Adam lived* were nine hundred and thirty;" and Genesis xxv. 7, of Abraham: "And these are the days of Abraham's life *which he lived*, one hundred, three-score and fifteen years." The rarity of the phrase is supposed to indicate its significance: and, in brief, there is found in it a finger-sign pointing emphatically to the length of the time in question in order to call attention to another fact connected with the cessation of the period. That further fact is found in the former case, in the birth of Noah—the first human birth after the death of Adam—a fact referred to in v. 29 in the name given on this account to this son of Lamech. It is found in the latter case, in the action of Rebecca recorded in xxv. 22 which is read as a consultation of Abraham. Dr. JACOB thinks that by these combinations he does a great deal to vindicate the integrity of the text of Genesis against the analysis of the critics, and indeed to vindicate the accuracy of the numbers of Gen. v. in the Massoretic text as over against those of the LXX. and Samaritan—for only

in the Massoretic text does Adam's 930 years bring his death just to the point where the significance of Lamech's remark on naming Noah is provided for. The most interesting element in the discussion turns, however, on this remark of Lamech's, in its bearing on the curse of Genesis iii. and the doctrine of original sin. Dr. JACOB will have it that the name Noah, "comfort," is given to the son of Lamech just because his birth marks the cessation of the curse pronounced on Adam. For, says he, it is a great mistake to understand the curses of Genesis iii. to refer to all generations; they refer only to the life-time of those cursed. Accordingly the ground was cursed only so long as Adam lived, and when Adam died the curse was removed: and this is what Lamech meant when he named the first child born after Adam's death "comfort," and remarked, "the same shall comfort us concerning our work and toil of our hands because of the ground that the Lord had cursed." Accordingly, after the flood, it is explicitly promised that the ground shall no more be cursed. Similarly the other curses of Genesis iii. concerned only the individuals. "Only the serpent in the Garden of Eden shall eat dust all the days of his life. Nowadays the serpent will not dream of it" (p. 437),—though, to be sure, in the Messianic age, this diet will, for obvious reasons, be renewed for them (Is. lxxv. 25). So Eve alone of women is to be subjected to her husband's rule! The sole item of the curses that endures beyond the individual sinners of Eden is the enmity between the seed of the woman and that of the serpent (iii. 15). Again, in Genesis viii. 21, Dr. JACOB would have us read instead of "I will not again curse the ground for man's sake, for the imagination of man's heart is evil from his youth up:" rather "I will not

again curse the ground any more for Adam's sake, for the imagination of the heart of Adam was evil from his awakening" (from his maturity). So this passage, too, is removed from the proof-texts for original sin; and an entirely new start is given man in the covenant of Noah—all the curse having run out with the life-time of Adam. Dr. JACOB is well aware that he is writing *Midrash*. "If one would call my interpretation *Midrash*," he remarks in closing, "I do not object. For only by such *Midrash* can we meet the intention of the narrative."

The discussion of the new Hebrew Ecclesiasticus has apparently very little invaded the pages of our American periodicals as yet. This reproach is now taken away by a comprehensive article by Professor ROBERT DICK WILSON, Ph. D., D. D., which appears in the July number of *The Presbyterian and Reformed Review*. Dr. WILSON passes in review the entire compass of the voluminous literature which the publication of the Hebrew text has called out, and investigates the problems raised on his own independent account. His conclusion is favorable to the genuineness of the Hebrew text, and he advances some new reasons in support of this judgment. He does not confine himself to this one point, however, but takes this occasion to work out what may fairly be called a special introduction to the book, from the point of view of the new light thrown on it by present-day discussion. Its relation to the Old Testament Canon naturally claims much attention. It is a noteworthy article which should certainly be consulted not only by those who would wish to know the present state of the controversy as to the originality of the He-

brew Ben-Sira, but also by those who would wish to know Ecclesiasticus and its place in the Jewish literature and its testimony to the Canon.

B. B. W.

Professor J. S. BANKS gives in the March number of *The Expository Times* (1900) a summary of Professor Christ in Prayer.

DEISSMANN'S article on Jesus at Prayer (*Christliche Welt*, July 27th), and we feel ourselves drawn at once by the subject. The Gospels tell us that Jesus often prayed. How full of meaning for us are his instructions concerning prayer. And where we have the record of His own prayers there is no part of the Gospel narrative that is dearer or speaks more directly to those that walk by faith in Him. Professor DEISSMANN draws his data from the Synoptic Gospels. He finds that Jesus had a rich prayer-life, growing up as He did in the atmosphere of the Psalter. He observed the custom of His people and gave thanks at meals (Mt. 14: 19, 15: 36, 26: 26). But to this must be added also the intimations of an independent prayer-life of Jesus (Mk. 1: 35, 6: 46, Lk. 6: 12, 9: 18, 28, 11: 1). We find the filial spirit in the word Abba which has passed untranslated through Paul to Galatia (Gal. 4: 6) and Rome (Rom. 8: 15) and to all the world (Mk. 14: 36): the prayer of intercession (Lk. 22: 31, 32), of thanksgiving (Lk. 10: 21), of submission (Mk. 14: 36). The three prayers on Golgotha contain an intercession (Lk. 23: 34, cf. 6: 28, Mt. 5: 44), a cry of anguish (Mk. 15: 34, Mt. 27: 46) and a sigh of consummation (Lk. 23: 46). "But above all, we see Jesus the suppliant in the Lord's Prayer. True, it is a prayer for the use of the disciples; but in it also Jesus the suppliant has given His best, the ripe fruit of His own prayer-experience. It is a com-

mon course to take away from the Lord's Prayer all personal connexion with the Lord, as it is a dogmatic expedient to make a deep gulf between 'My Father' and 'your Father' in the words of Jesus." The question here forces itself upon us however: Is this distinction between "My Father" and "your Father" thus to be dismissed as "a dogmatic expedient?" Such a dismissal without further proof in the face of the fact that the distinction is made by Christ Himself, and especially in a passage in the Fourth Gospel (Jno. 20: 17) where we should expect as most natural and fitting the common "our," had no real distinction been intended, can but cause us to ask where the dogmatic expediency really lies. But further, so to identify Christ with the disciples that the prayer which He gave to them in response to their request is to be regarded as the "ripe fruit of His prayer-experience," can not be done, we think, without first investigating the question, "Did Christ pray with His disciples?" And here we may receive help from Dr. FORREST in his Kerr Lectures entitled *The Christ of History and of Experience*. The first lecture treats of the "Uniqueness of Christ's Moral Self-Consciousness," and in it Dr. FORREST maintains (pp. 22-27) that Christ "never united with the disciples in prayer." In regard to the Lord's Prayer Dr. FORREST criticises in Professor BRUCE (cf. *Training of the Twelve*, p. 51,) this very identification which we have seen in Professor DEISSMANN. "Professor BRUCE argues that this request (*i. e.*, of the disciples, 'Lord teach us to pray,') implies that Jesus practised family prayers as the head of a household," etc. But clearly this prayer was the disciples' prayer: it was given to them at their request. Moreover it could not have been His, for it contains a petition which He could never

utter, "Forgive us our sins." At the Transfiguration it is said (Lk. 9: 28), "He took with Him Peter and John and James and went up into the mountain to pray," but not as Professor GODER interprets, to pray with them. Again in Lk. 9: 18, "As he was *alone* praying." And finally in the record of Christ's last prayer (John 17), we are told that He prayed not with but for the disciples (cf. the different action of Paul in taking leave of the Ephesian elders (Acts 20: 36). "Jesus showed His true humanity in this, that prayer was as necessary for Him as for others; and the fact that He never observed it in a social form is one of the many proofs that He was conscious of standing in a relation of moral rectitude towards the Father attained by none other of the sons of men." Professor BRUCE has replied to Dr. FORREST's criticism in *The Expositor* (March, 1898), in an article entitled "The Baptism of Jesus," and in view of the arguments there advanced, Dr. FORREST has further elaborated his position in *The Expository Times* for May, 1900. The point at issue is the question, Did Jesus "join habitually with His friends in prayer, even in the prayer containing confession of sin?" Such is Dr. BRUCE's contention. If so, says Dr. FORREST, "it gave the disciples a false impression of His character," and in as much as this false impression is thus due directly not to the incapacity of those about Him to appreciate His conduct but to Christ Himself as the responsible author of it, the problem is clearly that of Christ's own veracity. The baptism of Jesus is urged by Dr. BRUCE as a parallel—for Jesus submitted to the rite at the hands of John, and John's was a baptism unto repentance and the remission of sins. But we read in Mt. 3: 6, "They were

baptized of him in the river Jordan, *confessing their sins,*" while from Jesus' lips we hear no such confession, but rather "suffer it now: for thus it cometh us to fulfil all righteousness" (Mt. 3: 15). Dr. FORREST finds that the baptism of John contained two elements,—a negative element which signified a break with a sinful past, and a positive element involving a new start in life, the dedication to holiness in view of the nearness of the kingdom. It was on this positive side, as symbolizing a fresh committal of oneself for the future, that the rite had its meaning for Jesus. Dr. STALKER in his *Christology of Jesus* expresses doubt in regard to Jesus' abstinence from common prayer, but admits that the attempts to break down the distinction in Christ's use of "your Father" and "My Father" have been totally without avail. This mediating position is however beset with more difficulties than that of Dr. BRUCE. "The question," concludes Dr. FORREST, "is not to be settled by *a priori* considerations. It is as illegitimate to argue that He *must* have observed common prayer because He was a man, as that He *must* have known the day and the hour of the Last Judgment because He was the Son of God. The doctrine of the Incarnation is essentially an induction from facts; and abstract ideas of humanity and divinity afford no help in determining the self-consciousness or the particular actions of the Incarnate One. Our entire conception of Him must be construed, and if necessary reconstructed, in the light of the *data*: and the question of our Lord's prayers is but a small, though by no means an unimportant, part of a vast problem—the unique attitude which He assumed towards men."

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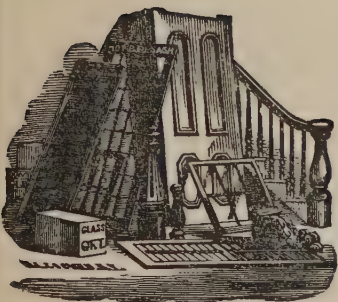
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A Monthly Magazine Devoted to Bible Study. Designed for Non-Professional Readers

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Not confining itself to these, it constantly seeks to put before its readers all the really valuable results reached by the best Biblical scholarship in reference to the many and vital issues now to the front in Bible study.

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WHAT IS THOUGHT OF IT

THE BIBLE STUDENT for August is out in good time, and is well up to the standard of former issues. The editorial notes, of which there are nearly a score, are fresh and readable. Six good articles follow, by Drs. Kerswill, Osgood, Zenos, Stewart, Williams, and Quarles. The last named gives a good article on the origin of the idea of God. A few columns are devoted to current biblical thought and book notices. Dr. McPheeters, of Columbia, and those associated with him, are doing good service to orthodox and evangelical truth in this magazine. We would be happy to see more articles from our own ministers and laymen in it.—*Christian Observer (Presbyterian)*, Louisville, Ky.

We wish to commend THE BIBLE STUDENT in most hearty terms, and take pleasure in bringing it to the attention of the readers of the *Presbyterian*.—*The Presbyterian*, Philadelphia, Pa.

THE BIBLE STUDENT is what its name implies. The six editors are representative Presbyterian ministers. In the April number nineteen separate topics are treated in a suggestive way in the department of Editorial Notes, and the seven contributed articles are able presentations of timely subjects, discussed in an admirable manner. Pastors will find this magazine a valuable addition to their list of current literature.—*Kansas Presbyterian*, May, 1900.

THE BIBLE STUDENT for April is so full of readable articles it should be in the hands of all our brethren. The articles are seasonable.—*Presbyterian Record*, Texas.

We took time on Sunday to read THE BIBLE STUDENT for July all the way through—which is something we rarely do with any magazine. But we had been so much pleased with previous issues, we wished to see if it was all good. The result is that we not only recommend, but urge all our preachers to subscribe for THE BIBLE STUDENT. It is able, it

is sound, it is instructive, it is "up-to-date," it is altogether good, and will do its readers good. Published at Columbia, S. C. Price, \$2 per year; 20 cents a copy.—*The Western Recorder (Baptist)*, Louisville, Ky.

THE BIBLE STUDENT of both January and February has reached our table. It is a handsome magazine of sixty pages, closely printed, beside advertising. It is just such a magazine as the Christian public needs, and well bears out its name.—*The Associate Reformed Presbyterian*.

The editorial notes cover a large field of suggestions. The articles on Demonology, by Dr. Davis; The Distinctive Characteristics of the Gospel of Mark, by A. T. Robertson; The Feast of John V., by George T. Purves; "His Own City," by R. L. Stewart; The Function of the Miracle, by W. B. Greene, Jr.; The Studies in the Psalms, by A. S. Carrier, are good. The current Biblical thought notices and book reviews are excellent.—*Baptist Commonwealth*.

A noteworthy, able and enlightened theological periodical is THE BIBLE STUDENT. Its pages are alive with suggestion. It has a good corps of editors, who do not merely give the weight of their names to the title page, but who also perform their duties respectively. The special contributions in this August number are all timely and helpful. The editorial notes and the current Biblical thought departments are interesting.—*From the Brooklyn Eagle*.

We value the magazine very much.—*R. Douglas Fraser, Editor of Sabbath School Publications, Presbyterian Church in Canada*.

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JOHN D. DAVIS, PH.D., D. D.



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CONTINUING

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Number 5.

The First Epistle to the Thessalonians is the earliest writing that has come down to us from Paul's pen, and affords us, therefore, our best opportunity to learn from the

Apostle's own hand what the gospel was that he preached at the opening of his career. He had come to the Thessalonians filled with a vivid sense of his divine mission, in response to the heavenly vision of the Macedonian man; but more immediately fresh from the persecution at Philippi and oppressed in spirit from his experiences there (ii. 2). Waxing bold in God, he had proclaimed the gospel to them not in word only, but also in power and in the Holy Ghost and in much assurance (i. 5); and had not only adorned the doctrine he preached by a life of self-denial for its sake (ii. 9), but also commended it with an exceptional eagerness (ii. 13). As fruitage of their acceptance of it, the Apostle perceives with joy the Christian graces their lives had from the first exhibited,—their work of faith and labor of love and patience of hope (i. 3, 8; iv. 9). In writing back to them to strengthen them in the face of the persecutions which

had meanwhile fallen upon them, and to urge them to a continual advance in the Christian life, Paul naturally makes much of the gospel which had wrought such a revolution in their lives. He calls it affectionately, his gospel (i. 4) and reverentially God's gospel (ii. 2), which was his, therefore, only because, as God's minister in the gospel of Christ (iii. 2), he had been approved to be entrusted with it (ii. 4). It is to it and not to himself that he attributes all that had been wrought in the Thessalonians: he was but the minister of this gospel,—it was itself God's own word, and it was it that energized, as the word of God, in them that believed (ii. 14).

Now what was the content of this wonder-working gospel which Paul preached to the Thessalonians? It is given to us in its most pregnant form in the compressed phrase, "Jesus, which delivereth us from the wrath to come" (i. 10). Somewhat more fully drawn out, we meet with it in the ringing declaration, "For God appointed us not unto wrath, but unto the obtaining of salvation

**The Sum of
The Gospel
To the
Thessalonians.**

through our Lord Jesus Christ, who died for us that we should live with Him" (v. 9). Other elements of it are supplied here and there in the course of the epistle,—notably in such sentences, occurring at the beginning and end of it, as these: "We give thanks to God always for you all—knowing, brethren beloved by God, your election" (i. 4); "Faithful is He that calleth you who will also do it" (v. 24). But the core of it is set before us in the sentences already adduced, as we are additionally assured by the fact that it just so that Paul himself sums it up in the Second Epistle (2 Thes. ii. 13-15).

Let us seek to understand, more in its details, the nature of the gospel

A Gospel of Deliverance From Sin.

which Paul preached to the Thessalonians, and on the basis of which that Apostolic Church was built up. Obviously, it was, in its most fundamental character, specifically a gospel of *deliverance from sin*. Behind it there lies the great black shadow of sin: and it is this that gives to it its whole character. This is already manifest in the words we have quoted from the epistle as containing its sum; and that in a double implication. First, there is the contrast drawn in the declaration, "For God appointed us not unto wrath, but unto the obtaining of salvation." It is evident that those who do not obtain this salvation, remain under the wrath of God: wherefore, Jesus is proclaimed specifically as "the deliverer from the coming wrath." Here the background of sin is set forth as guilt, deserving the Divine wrath. Again, there is the contrast underlying the declaration, "Faithful is He that calleth you, who will also do it." For the purpose of this great assertion is to comfort those who despair of attaining a blameless life in God's sight. They are pointed not to

their own native powers, but to God, the great Doer, as the support of their hopes. Here the background of sin is set forth as pollution, producing inability to good. In both aspects, sin lies everywhere presupposed in the epistle as the very condition of Paul's preachment; and the very condition of the quality of glad-tidings in his preachment. His proclamation of deliverance becomes good news only because of the reality and poignancy of the state from which it offers deliverance.

Just because it was a gospel of deliverance from sin, again, Paul's gospel to the Thessa-

An Ethical Gospel.

lonians was emphatically an *ethical gospel*. In the Apostle's own summary of it in 2 Thess. (ii. 13-15), this characteristic of it is thrown into very special prominence. The salvation which he makes the substance of his proclamation, he there describes as finding its whole sphere just in "sanctification of the spirit." This note is equally the fundamental note, however, of the First Epistle. It is precisely for the revolution that had been wrought in the lives of the Thessalonians by the gospel, that Paul thanks God in their behalf (i. 3 sq). It is for the establishment of their hearts and lives, blameless before God, that he especially prays in their behalf (iii. 12, v. 27). He declares with strong asseveration that God's will for them is that they should abstain from fleshly lusts and be sanctified,—that God has called them not for uncleanness, but in sanctification (iv. 8). It is the holy walk alone, he declares, that is well-pleasing to God (iv. 1); and he intimates that nothing can exhibit ignorance of God more plainly than walking in uncleanness,—for, says he, God is an avenger in all these things (iv. 6, 7). Thus the very essence of their salva-

tion is made to consist in holiness of life. It is the new life of his converts,—their “work of faith and labor of love and patience of hope”—for which he particularly gives thanks to God. And the chief objects of his writing to them were to urge upon them a more abounding zeal in holiness (iii. 11; iv. 1, 3-7), and to comfort them in their sense of hopeless short-coming by a great promise of Divine efficiency within them, pledged to attain the goal (iv. 23).

Nevertheless, the gospel of deliverance from the pollution of sin, did not exhaust the glad tidings he had brought his readers.

An Eschatological Gospel. It did not even constitute its most prominent element. It is distinctly on the future rather than on the present that the Apostle fixes his eyes. Even the holiness of life on which he lays such stress is not looked upon as primarily for this life: even it rather has its chief significance for the life to come. We read: “The Lord make you to increase and abound in love towards one another and toward all men,—to the end that he may establish your hearts unblamable, in holiness before our God and Father, *at the coming of our Lord Jesus with all his saints*” (iii. 11-13). We read: “And the God of peace sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame, *at the coming of our Lord Jesus Christ*” (v. 23, 24). Thus the very sanctification on which such stress is laid is prosecuted not in and for itself, but as a preparation for something to come, in which something to come salvation finds its deepest meaning. It is emphatically, therefore, *an eschatological gospel* which Paul preached to the Thessalonians; and the epistle that he wrote to them is accordingly a markedly eschatological epistle. The salvation

he was proclaiming to them was a matter less of present fruition than of hope: their helmet was to be “the *hope of salvation*” (iii. 8). Their present attitude was not to be one of attainment, but of expectation: they are to *wait* for God’s Son from heaven (i. 10). Whatever comes to them here and now in the way of its enjoyment, is, therefore, by way of prelibation only: Jesus is pointedly proclaimed as deliverer *from the wrath to come* (i. 10). And, on the other hand, nothing that in this world befalls those who are appointed to the obtaining of this salvation, can mar their joy in believing. Not a life of suffering and persecution: indeed, to that, too, they to whom salvation is destined are appointed (ii. 3). Not death itself: to those who believe that Jesus died and rose again, death itself is but a sleep, from which they shall wake to be brought with him (iv. 13 sq.). This salvation, in a word, is at its center, not a temporal salvation from present day evils, but an eternal salvation from the endless burnings of the wrath of God against sin; not a temporal salvation to present day excellences, but an eternal salvation to the endless favor of God. In a word, it is even more fundamentally than it is a salvation from the pollution of sin, *a salvation from the guilt of sin*.

And just on this account, Paul’s gospel to the Thessalonians was distinctly *a heterosoteric gospel*,—that is to say, a gospel that offered salvation in and by the work of another, and not in and by efforts of their own. Had Paul had in mind merely some amelioration of the conditions of life in this world, some better adjustment of society, or of the individual life, with respect to the several duties pressing on it in its surroundings, it might have been more

possible for him to have thrown the weight on man's own shoulders: though, with his deep sense of sin and of the paralysis it induces in our activities toward good, even this would have been impossible to Paul. But with his eyes set, rather, on salvation from the awful wrath of God, that burns against sin conceived as guilt, what hope could be placed in man himself or any power of will he might be fancied to possess? Accordingly, he preached to the Thessalonians a gospel, not fundamentally of effort from within, but of deliverance from without. Its substance was, "Jesus *our deliverer* from the wrath to come;" not Jesus *simpliciter*, be it observed, but Jesus *the deliverer*; or, as he elsewhere, puts it, Jesus "as crucified" (1 Cor. ii. 2). The stress is not laid on the person of Christ, but on his work. Not as if, of course, his person were treated as of no importance. He is ever "the Lord" to Paul, and that is the most pregnant sense (i. 6, 11, 15; iv. 1, 2, 15, 16, 17, v. 10, 12, 28), or, with loving appropriation, "our Lord" (i. 2; iii. 11, 13, v. 9, 24, 28); God's unique Son (i. 10), in whom all Christian graces move as their sphere (i. 3; iii. 8; iv. 1, 2), who, along with God, determines the ways of men (iii. 11), and from whom grace is invoked for men (iii. 13, 28). But the entire stress of the proclamation is thrown on His work of deliverance, and especially on *His death* in our behalf (v. 10). With His death, His resurrection is connected as the object of the faith of believers (iv. 14, cf. i. 10); and with these, His second coming from heaven is associated (i. 10; ii. 19; iii. 13; iv. 14, 15, 17; v. 2, 23) as marking the period of the completed salvation. But it is the death of Christ that is signalized as the hinge of his saving work (v. 10; iv. 14). "He died for us that we should live with Him"—in those words sounds the heart of

the heart of Paul's gospel.

It will scarcely need emphasizing therefore, that Paul's gospel to the Thessalonians was **A Supernaturalistic Gospel.** emphatically a *supernaturalistic gospel*.

A gospel proclaiming salvation to sinful men by the death of the Son of God, must needs be supernaturalistic to the core. A gospel of salvation not especially from earthly ills, or even predominatingly from earthly sinning, but specifically from the wrath to come, can have no chariness of the supernatural. A gospel pointing to a deliverer not of the earth or on the earth but in heaven (i. 10), and to a deliverance not to be wrought here, but at the last day in the midst of the great scene of the descent of the Lord from heaven and the ascent of men from the grave, is through and through supernaturalistic. Even in those processes of the working out of this deliverance which appeal less to the outward eye as the wonderful works of God, however, Paul's conception of the salvation he offered was intensely supernaturalistic. The very facts that his converts are Christians at all, that they have received the gospel he brought to them, that they are exhibiting Christian graces in their lives, he ascribes directly to God, and thanks God for them (i. 2 sq). His hope for the perfecting of their lives, no less than his hope for their escape from the impending wrath (v. 9), is set only on God (v. 24),—"Faithful is He that calleth you, who will also do it." It is to God, in fine, that he raises his and his reader's eyes, as to the author of all that is good in them, as well as of all that is good in store for them: all is attributed alike to the mighty power of God.

Participation in salvation is certainly suspended on the proclamation

An Indispensable Gospel.

and acceptance of the gospel (i. 2, 6; ii. 13).

Paul's own joy in having been entrusted with this gospel, turns on his estimate of the importance of its proclamation (ii. 1 sq); and one of the chief counts in his terrific arraignment of the Jews is, that they showed themselves nothing less than haters of men, when they forbade him to speak to the Gentiles *that they might be saved* (ii. 16). Obviously, where the gospel is not conveyed, there is no salvation; and where the gospel, though conveyed, is not accepted, there is no salvation. But it does not at all follow, and Paul does not permit his readers to imagine that it follows, that nothing is involved in its acceptance except opportunity to hear it and a native movement of the human will. To him, on the contrary, sinful man was not conceived as an acceptor of the gospel proclamation. That it was ever accepted, was, in his view, due proximatively to a "call" from God; and ultimately, to the divine "election" (ii. 12; iv. 7, v. 24, and i. 4, v. 9). That it was retained, after its acceptance, was, to him, equally due only to God's faithful working within them (v. 24). So little is there in his mind any sense of incongruity between salvation coming to man through acceptance of the truth, and salvation communicated to man by the appointment of God, that he brings the two ideas together in the most pointed way in the central passage of all, in which the terms of his gospel are most fully set forth. Fear not, he says to his converts, in prospect of the dread coming of the Lord,—fear not, "for God appointed us not unto wrath, but"—not simply "unto salvation," but bringing the personal act in receiving it prominently forward, "unto the obtaining, the acquisition of salvation through Jesus Christ" (v. 9). It is our "ac-

quisition;" it comes only to those who "obtain" it: but that we acquire it, that we obtain it, by whatever subjective act, is only because of our appointment thereunto by God: or, as it is put in the parallel passage in the Second Epistle, because "God has chosen us from the beginning unto salvation in sanctification of the Spirit and belief of the truth, whereunto He called us through our gospel unto the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13).

In Paul's gospel to the Thessalonians, accordingly, obviously, *all the*

**A God Glorify-
ing Gospel.**

glory is given to God. From the beginning to the end of it, its fundamental note is *solī Deo gloria*. It is God that he thanks for all the Christian graces he discovers in his readers. It is to God that he ascribes their very hearing of the gospel and acceptance of it,—the God who "called" them unto His *own* kingdom and glory (ii. 13), as one would say, Who else but He could give *these* to others? It is to God that he attributes every step they take in the life of holiness into which they have been called. It is to God that he prays that they may be perfected in their sanctification and presented blameless before His judgment seat at the last day. It is to God that he commits their keeping until that day. It is on God's faithfulness,—the faithfulness of the Caller who is also the Doer,—that he hangs all his hope and his converts' hope, of escaping the wrath they deserve. It is all of God: nothing, in the ultimate analysis, is of man, but the sinner to be saved: the entire salvation is of God. And though it be a man that God saves, and He saves him as a man, and, therefore, in the full exercise of all his activities as a man,—so that he is saved by the acceptance of the truth,

in a life of holiness, through a perseverance to the end: yet it is always God to whom the acceptance, the walk, the endurance is due: who, in a word, is working at every step, the willing and the doing, in accordance with His own good pleasure. The details of God's modes of operation, in bringing the vessels of his election, whom he has appointed not to wrath but to the obtaining of salvation, into His own kingdom and glory, are, to be sure, but little dwelt upon in this epistle. We hear certainly of the Holy Spirit as the agent in carrying on the work (iv. 8, cf. i, 5, 6, v. 19), but only incidentally and with no pause for explanations. But the fact of the dependence of the whole process of salvation on the loving will of the Father, who selects, and calls, and sanctifies, and glorifies, whom He will, is the underlying assumption in every allusion.

And it is but the obverse of this to say, finally, that Paul's gospel to the

A Gospel of Trust.

Thessalonians was emphatically a *gospel of faith, a gospel of trust*. The terms, "believe," "faith," do not, it is true, occur with special frequency and pregnancy in this epistle (i. 7; ii. 10, 13; iv. 4; i. 3, 8; iii. 2, 5, 6, 10, v. 8); but the thing is the dominant undertone of the whole of it. Just because the whole proclamation of salvation which it makes, runs it back in every one of its steps and stages to God, as its author and its furtherer, a continual sense of humble dependence on God and of loving trust in Him is fostered by every declaration of the epistle. The eye of the reader is continually being withdrawn from himself, and his face turned upwards in adoring gratitude to and continual trust in the great Giver. In this attitude, of course, one discovers the very essence of religion. It is the

only possible attitude for the sinner who is alive to the real nature and effects of his sin. It is equally the only possible attitude for the saint, whose instinctive trust and ineradicable feeling of dependence on God for all grace, the Apostle's exposition only justifies and confirms. In his proclamation of the gospel of trust, therefore Paul presented to his Thessalonian readers the only gospel in which religion comes to its rights, in which our hopes can find justification, in which salvation can be acquired or retained by sinful man.

B. B. W.

* *

No one, we suppose, will deny that "the Bible is literature." No one

A Phrase Calling for Orientation.

with any knowledge either of the Bible or of literature could ever, by any possibility, have denied that "the Bible is literature." When, therefore, men of intelligence are at pains to declare in a formal, positive, and emphatic manner their conviction that the "Bible is literature," and urge us to recognize the Bible as "a national literature," it is obvious that there must be meaning in their urgency and purpose in their emphasis. When a journal like *The Sunday School Times* quotes one who is at the head of a Bible institute for Christian workers, as saying—"Let me thank you for your suggestive reminiscences of HORACE BUSHNELL in *The Sunday School Times*. He was one of the first to realize that the Bible is literature, and the age is hungry for him," it is time for us to stop and ask ourselves exactly what this language means. If literature means merely a written or printed production, "marked by elevation, vigor and catholicity of thought," "by elegance, purity and grace of style," and "by artistic vigor," surely it did not require the

genius of a BUSHNELL to discover the fact that the writings contained in the Bible come under this category. Their power-giving and inspiring quality has been more or less generally recognized from the time of the Psalmist to the present day. Moreover, when great emphasis is laid upon the fact that it is a "national literature," we are forced to the conclusion that this term, "literature," as now used of the Bible, must mean something else than that it is a *collection* of Jewish or Hebrew writings. The perception of this is certainly not a matter of recent date. We read that "Daniel knew, by the books," that certain things were so. He had no difficulty in recognizing that the Bible that he had before him was composed of constituent parts, each originating with its own age and with its own author. From the time of the son of Sirach to the present, this fact has been written so plainly upon the face of the Scriptures themselves as to make it impossible for men to fail to recognize it. What, then, we may ask ourselves, is the significance of the emphasis, the great emphasis, the reiterated emphasis that we find laid upon this seeming truism, that "the Bible is literature?"

Perhaps light will be thrown upon the question just raised by some statements which have appeared in a recent issue of a journal devoted to Bible study, and especially to the promotion of Bible study among the young, we refer to *The Biblical World* of August, 1900. In that periodical we find some themes suggested that are designed to be used in addresses for "Bible-Study Sunday." These themes, in themselves, are unexceptionable in their appropriateness. Among them we find—"The Origin of the Bible,"

"How the Bible was Transmitted to Us," "The Modern Attitude Toward the Bible," "The Practical Value of the Bible," "The Best Methods of Bible Study." Not only are these themes suggested, but also the lines along which they may be developed. It is in connection with the latter that we get some light upon the significant emphasis now laid upon the truistic phrase, "the Bible is literature." For instance, we read—"The Bible is the record of the religious conceptions and experiences of the most religious people of history. It, therefore, deserves our best study as a supreme exhibition of religious truth and practice, the standard set by Jesus Christ as recorded in the gospels becoming the standard of Christian belief and conduct." And again: "(1) Many writers in many centuries produced the collection of books which we call the Bible. (2) These writers were the greatest and most influential men of the Hebrew people. (3) Their books dealt with the problems of religion and ethics, which were of supreme interest to that nation, and are of the utmost importance to the entire world. (4) * * * (5) The literature of the Hebrew nation was large in quantity, and of remarkable quality; it has stood pre-eminent in the religious and ethical field above the creations and contributions of all other peoples. (6) Consequently these writings, collected together in the Bible, have been preserved from century to century, with great fidelity, and have come down to us better attested than any other literature of antiquity. (7) We, therefore, should spare no pains to acquaint ourselves thoroughly and accurately with so important a collection of writings. They are not magical formulæ, magically produced, but the record from many persons, in many ages, of the highest aspirations and noblest vis-
"The Bible as a National Literature,"

ions of religious and ethical truth. Therefore they have a surpassing value to us, who also aspire to the highest and noblest in thought and conduct." Unless we fail to catch the drift of the thought in these passages, the point that is emphasised, in the phrase "the Bible is literature," is the fact that the books of the Bible, one and all, are "productions of the human mind." And still, the lubricious phrase slips illusive through our fingers. For whoever denied that the books of the Bible are, in a certain proper sense, the product of the human mind? But we have learned something of importance about the phrase, if we have been admonished of its lubricity.

Perhaps, if the reader will turn and read again the passages quoted, not-

ing where the emphasis is laid, as if **Where the Emphasis Falls.** to make the thought tarry at those particular places, he will get additional light. Even though the writer of these extracts may believe, as in a rather incidental way he tells us that he does, that the "Bible is in a real sense divine," evidently its divine origin, dignity and authority are not the points that he has thought it important to emphasise. He dwells upon the fact "*that the Bible is a record of the religious conceptions and experiences of the most religious people of history;*" that it is "*the record from many persons, in many ages, of the highest aspirations and noblest visions of religious and ethical truth;*" that it stands "*preëminent in the religious and ethical field above the creations and contributions of all other peoples.*" In other words, the terms which, by selection and with recurring preference, he employs to describe the Bible, are terms that might be used with absolute propriety by a Deist, or, for that matter, by an athe-

ist. To prevent irrelevant inferences, perhaps it may be as well to add, before passing on, that, in the statement just made, we have neither called the writer of the extracts quoted, either an atheist or a Deist; nor have we remotely insinuated that he is either the one or the other. His personal religious convictions are his personal concern with which we have neither desire nor occasion to intermeddle. What we are dealing with is his language. Of that, we say, again, that it is a description of the Bible that would be wholly acceptable to those who do not believe in the existence of God, or to those who do not believe that God has given man any revelation other than that that is found in the works of nature and the constitution of his own soul. In addition, then, to the lubricity of this phrase, "the Bible is literature," we may note the fact that so far as it is permitted to reveal its meaning, it so over-emphasizes the human origin of Scripture and the human element in Scripture, as to obscure, if not to discredit, the divine origin of the Bible and the divine element in it. If there are those who desire to bring about the result just indicated, they are wise to speak of the Bible as literature. Those, however, who, while fully recognizing the human element in Scripture, believe that the Bible in the last analysis is not the word of man, but the word of God, is not a revelation of man's mind concerning God, duty and destiny, but a revelation of God's mind upon these points—we say, those who hold to this latter view of the Bible, may well beware of the phrase, "the Bible is literature."

W. M. McP.

* *

There is no more helpful method of studying the Bible than the effort

**A Helpful
Method of
Bible Study.**

to construct accurately analyses of its books. The analysis of any great piece of literature is the key by which the student enters into the treasure-room and makes its contents his own possession. This is because the construction of a real analysis can only be done when the worker has mastered completely the book before him. He must have understood the minute terms of the author's thought and the purpose of his production as a whole. He must have so read his author as to have gotten his point of view and his spirit and method. Hence the making of a really true analysis involves the most intimate acquaintance with the literary production which is being studied. All teachers of literature require their scholars to make analyses of the world's master-pieces. It is quite true that the analysis is but a skeleton, and the picking away of the flesh and blood destroys the rhetorical beauty of the work as the author gave it forth. But thus the student grasps the author's thought, enters into his mental processes, and is enabled to appreciate, as otherwise he could not do, the production he is studying when again he reads it clothed with its living flesh of words.

Yet many attempted analyses of the biblical books, for example, are wholly

**Points to
Be Guarded.**

at fault, even when found in scholarly commentaries. Sometimes they fail to present the minuter turns of the author's thought. Sometimes they are a mere enumeration of the subjects treated. Oftener they fail to grasp the general argument. The chief point to be aimed at in the making of an analysis is to obtain the precise point of view of the author and to construct the analysis as he would himself have done. This involves putting oneself in his place,

breathing his atmosphere, obtaining his historical situation and mental attitude. The fault easily occurs of dividing the book according to our point of view and thus imposing on the author a purpose and plan which is not his own. The analyser must note the author's transitions, the details of his expressions, the "swing" of his thought, and then the argument as a whole. If he can do this, he will have measurably mastered the production. It will lie before him like a bird's-eye view of a landscape. It will be a mental picture. He will be able to go through it from beginning to end in his own words and thus be sure that he has made it his own possession.

The books of the New Testament differ much in the ease with which

**All Books
not Analyzed
With Equal
Facility.**

analyses of them can be made. This of course depends upon the distinctness with which the author has made his transitions and stated his theme. A closely reasoned book, like most of St. Paul's Epistles, can be followed by dint of careful attention and an analysis constructed with comparative ease; though the difficulty here lies in apprehending rightly the fine shades of thought in the course of the treatise. On the other hand, a didactic work, whose author does not follow a dialectical or logical method, presents peculiar difficulties, because it is hard to perceive the connection of his several statements. This is, at least partly, true of the First Epistle of John. When again a writer pursues an artistic plan of arrangement, as in the Acts, or a conspicuously artificial plan, as in the Revelation, the analysis becomes easier. But none of the New Testament books are incapable of analysis. They are the productions of intelligent men and the student may grasp the order of their

processes. The less obvious the analysis, the more opportunity does the test afford for disciplining the mind in the acquisition of the word of God.

Let us take as an example the Epistle to the Galatians. It was evidently thrown off at white heat by the apostle under the pressure of the dangerous attack made on his churches and himself by the Judaizers. We can see from it that the latter had made a violent assault on his apostolic office, for he makes the defense of this the burden of the first part of the letter. Then it is next clear that his opponents had assailed the doctrine of justification by faith which he proclaimed, by cautiously and subtly setting forth the continued obligation of the believer to observe the Hebrew ceremonial; for after his defence of himself, this is the subject with which the apostle next deals. Finally, it is clear from the remaining portion of the epistle that St. Paul realized that the question at issue touched the very vitals of the Christian life; for he proceeds to set forth positively the whole duty of the Christian freeman. Here then is a masterpiece of the great apostolic theologian and logician which presents a fine opportunity for the construction of an analysis.

The analysis will be like the following:

Method Illustrated—Epistle to Galatians. A. Salutation (i. 1-5). In this he already intimates the thought in his mind by saluting them in the name of him "who gave himself for our sins," by whom alone they could be saved.

B. Astonishment at their fickleness and solemn asseveration of the truth which he had preached to them (i. 6-10). In these verses we may see the

occasion of the letter; the reason for Paul's indignation, viz.: the divine revelation which the gospel was and because of which attack upon it was impious; as well as evidence that he himself was assailed as an unscrupulous and self-interested teacher.

This leads to the discussion itself in which he first gives a

C. Defence of his apostolic ministry, declaring that

(a) His gospel had been received immediately from Christ (i. 11-16).

(b) That after he received it he had been dependent on none of the older apostles for instructions (i. 16-24),

(c) That when, with Barnabas and Titus, he had visited to Jerusalem for the express purpose of making known the gospel which he preached among the Gentiles, the mother church had recognized his converts as brethren and the Leaders had given him the right hand of fellowship in his Gentile work (ii. 1-10), and

(d) That afterwards at Antioch he had defended the gospel of faith against even Peter's temporary vacillation concerning the binding obligation of Jewish ordinances (i. 11-21).

The defence of his apostleship thus led up to a statement of the gospel itself. Verses 19 and **Chapters iii., iv.** 20 of chapter two give the substance of the whole evangel. Hence he naturally passes to

D. A defence of the doctrine which was at stake, viz.: salvation by faith alone. This defence consists of

(a) An appeal to their own experience (iii. 1-5). Had not their Christian life, with the power among them of the Spirit, been procured solely through faith in Christ?

(b) An argument from Scripture (iii. 6-29). Abraham had been saved through faith (6), his children therefore are those who believe (7), and

to them does the promise made to Abraham apply (8, 9). The law could only work punishment; hence it could not be the instrument of the promised blessing; and to redeem from its curse was the object of Christ in taking the curse upon himself (10-14). In fact, the law, coming later than the covenant with Abraham, could not disannul it (15-18), and was only intended to enhance the sense of sin and act as a tutor bringing men to Christ (19-24). Salvation by faith therefore is the teaching of Scripture and the intended means of the fulfilment of the blessing promised to Abraham and his seed (25-29).

(3) An appeal, based on the customs of legal inheritance, to recognize that their time of infancy was past and that, having become, through Christ, the heirs of God, they should not return to the rudimentary instruction to which formerly they were in bondage (iv. 1-11).

(d) An appeal for their loyalty based on their former great attachment to himself (iv. 12-20).

(3) An exposition of the divinely-intended relation of the believing seed of Abraham to the promise, based on the account in Genesis of the privileges of the son of the free woman (Sarah) in contrast to the condition of the son of the bond woman (Hagar) (iv. 21-31).

Thus the appeal and argument of these two chapters arrange themselves into five chief divi-

Chapters v., vi. sions; and as we turn from one point to another we can feel the ardor and keenness of the apostle's thought, the earnestness and versatility of his several pleas, as well as the progress of his reasoning. In the close of the letter he sums up positively his directions, and these fall into four portions which may be summarized as follows:

E. Application of the argument.

(a) Maintain your liberty, as the redeemed of Christ, against all opponents of it (v. 1-12).

(b) Do not abuse your liberty though yielding to the flesh, but be led by the Spirit (v. 13-26).

(c) Be helpful to one another in the exercise of your liberty (vi. 1-5).

(d) Remember the responsibility of freemen.

The epistle closes with a section (vi. 11-18) which the apostle wrote with his own hand in which he tersely repeats his chief injunctions, declares the sufficiency of the cross, and dismisses the subject of attacks upon himself as unworthy of more consideration.

We have given this analysis of Galatians because it is clear and brief.

The student who has **Acts Analyzed.** it well in mind may feel that he has thought Paul's thoughts after him. In fact he has the system of the apostle in a nutshell, for Galatians is the *magna charta* of universal Christianity. Other books, however, present more complex structures. The Acts, for example, is particularly interesting, because of its artistic arrangement. Its purpose is to relate the establishment by the Spirit through the apostles of universal Christianity. In chapter i. Luke gives the commission of the risen Christ to the apostles; the ascension, whereby the Lord was enthroned in power; and the preparation of the disciples for their future work. Then we have (ii. 1—viii. 3) an account of the church in Jerusalem, in which it will be found that six representative events are selected belonging alternately to the internal and external fortunes of the young Christian community which illustrate its progress and its gradually changing relation to Judaism. These are followed (viii. 4—xii. 25) by an account of the period of transition from Judaic to

Gentile Christianity. Here five events describe (1) the expansion of the faith; (2) the conversion of the apostle to the Gentiles; (3) the preparation of the mother church to acknowledge Gentile converts as brethren; (4) the rise at Antioch of the new centre from which the faith was to go forth into the Empire; and (5) the final repudiation of Christianity by the Jewish State. Then (xiii. 1—xxviii. 31) the historian traces the establishment of Christianity in the chief centres of the Empire until the great leader of the evangelism was settled, an ambassador in bonds, in the Capital. We do not see how any careful student of Acts can doubt, from the author's construction of his narrative, that the book was the product of one who knew and most intelligently appreciated the course of events which he undertook to relate.

These remarks on the analyses of

the New Testament books have been written in the hope of stimulating some to make such for themselves. It is not easy work, as we have said; but it is work which earnest students should not fail to do. It is the cure of that scrappy, helter-skelter knowledge of the Bible which is one of the current vices of Bible-students. It means, let us repeat, minute attention to the whole course of the writer's thought and then the reconstruction in one's mind of his production as a whole. But it makes the book live again in the student's mind. It makes it his own possession. It enables him in turn to appreciate the details of the narrative or argument as he again reviews it. It must, however, be a real analysis, not a mere division of the document; for only then can the student be sure that he has followed his author's thought. G. T. P.

MISTAKEN IMITATIONS OF CHRIST.

REV. ROBERT M'CHEYNE EDGAR, D. D., DUBLIN, IRELAND.

"The imitation of Christ" is an art which must be acquired by life-long practice. Like all education, it involves more or less failure and mistake. The literal imitation of Christ may consequently sometimes turn out to be the most flagrant violation of His spirit. We have an apt illustration of this in Peter's walking upon the waves (Matt. xiv. 28-31). Christ's walking on the waves was to save His endangered disciples. He had been praying and watching on the mountain-top, while the disciples were crossing the sea. But when he perceived that a sudden storm had placed them in peril, He rushed down the mountain-side and, as no boat was available, He did what was better far, transformed the waves into a support for their Master and Lord, and made His way in spite of storm to the endangered ship. His cheery words in the very nick of time, "It is I, be not afraid," reveal the motive of the miracle, which was undertaken for the sake and comfort of others.

Peter, on the other hand, imagined it would be a fine thing to be able to walk the waves as the Master was doing. It was a matter of faith, and why should he not through strong faith imitate the Master down to the last detail? And so he cries, "Lord, if it be thou, bid me come unto thee on the water." There would be little use in expostulating with Peter amid the storm, and forbidding his descent from the boat. Better let him test his faith, and revise his motives. The best method with children often is to let them imitate their seniors, when they think they can do so, and to fail! And so the wise Master allows Peter to come; and the impulsive disciple begins his wave-walking. But his buoyancy does not last long. The howling storm distracts him, fear supplants faith, he begins to sink, and is rescued in response to the cry, "Lord, save me." His literal imitation of Christ has turned out to be presumption, warranting the rebuke from Him that saved him, "O thou of little faith, wherefore didst thou doubt?"

Christ's motive, as we have seen, in walking on the water, was the salvation and comfort of others; Peter's motive was, as far as we can judge, that he might be able afterwards to say he had walked the waves in the exercise of faith just as well as Jesus.

The Master's Spirit was disinterested devotion; the disciple's was personal reputation. So that the principle we have thus set before us is that *the literal imitation of Christ may oftentimes be the most flagrant violation of His Spirit!*

It is proposed in the present paper to illustrate this principle in three distinct departments of our Lord's work, physical miracle, atonement, and temptation.

1. *A desire to imitate the physical miracles of Jesus may at present be a most flagrant violation of His Spirit.*

There are some enthusiasts who even now imagine that a revival of physical miracle within the Christian Church would facilitate the conquest of the world. Their idea is that a power to literally imitate Christ in opening the eyes of the blind, in making the lame to walk, in cleansing the lepers, in making the deaf to hear, and in raising up the dead, would be instantly followed by the conversion of the world to the Christian faith (Matt. xi. 5). But they fail to remember that Christ's physical miracles had no such converting power in the first century, and they are not likely to have more converting power were they duplicated in the nineteenth. The brethren of Dives are not any nearer persuasion by one risen from the dead now than their prototypes were nineteen hundred years ago (Luke xvi. 31). Besides, the enthusiasts fail to see that their desire for physical miracle and a literal imitation of our Lord is really a declaration of their "little faith" in the Word, Prayer, and Sacraments, which He has given us as means of grace in this dispensation of the Spirit. *Doubt* is really at the basis of the demand for miracle. Miracle is desired to make the battle of the faith easier. But miracle was never used by Christ or by His apostles to make life easier. It was never used to save the miracle-worker trouble. The welfare of others, not self-comfort, was always in view. And so we reach the salutary warning that we may desire to imitate a miracle-working Christ from a motive altogether alien from His disinterested Spirit.

2. *A desire to share in the atoning work of Jesus may be a most flagrant violation of His Spirit.*

Now by this we do not mean the attempt on the part of Romanists and Romanizers to make the "Eucharistic Sacrifice" a prolongation and a completion of the atonement upon Calvary, although these sacramental views might very properly be classed under the

childish and mistaken imitations of Christ. We have in view rather the *self-righteousness* in which the childish natural heart is always prone to indulge. We would not perhaps ask God for a Gethsemane or a Golgotha; we would not perhaps desire to follow Christ to prison and to death; but we do desire, until Christ's Spirit shows us a better way, to do something towards our own salvation, to have some share, however little, in the satisfaction to be offered God because of our sins. This is what St. Paul refers to, when he speaks of his brethren "going about to establish their own righteousness," instead of submitting themselves to the righteousness which is of God (Rom. x. 3).

Now the motive underlying all attempted atonement is different indeed from the motive of our Lord in atoning once for all. In laying down His life in obedience to the commandment of the Father (John x. 17, 18), He offered a perfect *self-sacrifice*. It was indeed a "gift without reserve." Self in every shape and form was of set purpose sacrificed, as Jesus permitted Himself to be done to death on Calvary. But when the poor natural heart craves for a share in the atoning sacrifice, it is solely that it may continue its *self-esteem*! As a matter of fact, it is a desire to retain confidence in self, instead of transferring all our confidence to the Saviour who by His one self-sacrifice has made an end of sin, and brought in everlasting righteousness (Heb. ix. 26). And so we again see that the imitation of Christ in this matter of atonement, imaginary imitation as of course it must always be, is a flagrant violation of His Spirit, and should be renounced along with all else calculated to foster "self-confidence" (Phil. iii. 3).

3. *A desire literally to encounter Christ's temptations may again be a most flagrant violation of His Spirit.*

We come lastly to a most important application of our principle, viz: to the temptations of Christ. It should not be forgotten that our Lord came into this world to be *tested* as our Representative. It was absolutely necessary that He should have the opportunity of "fulfilling *all* righteousness" (Matt. iii. 15). Hence His special conflicts with the world and with the devil. Into His probation He brought, like the "first Adam," a sinless soul, which differentiates His relation to temptation from that of mere men like us who find ourselves in bondage because of "original sin." Temptations consequently, which he could meet on our

account triumphantly because of His *sinlessness*, may prove overpowering to us, and it may be presumption in us to face them at all. We can illustrate the point from the gospel narratives.

When our Lord went to the wilderness, we are expressly told He was "driven" of the Spirit into that trying situation (Mark i. 12). This means surely that our Lord did not "court temptation," but simply met it, as a brave man should, when it was *forced* upon him! Now one of the trials of the wilderness, according to Saint Mark, was His "being with the wild beasts" (Mark i. 13). It was necessary in His "fulfilment of all righteousness" that He should at least on one occasion *show* Himself to be "lord of animated nature," one possessing that dominion over the creatures which was intended to be man's birthright from the first (Gen. i. 26-28). We do not know, of course, what wild beasts gathered round Him in the wilderness, but it is fair to suppose that some savage beasts did make their way from "the swellings of Jordan" to where Messiah was enduring His temptation; and they were as obedient and as harmless as the lions in Daniel's den, or as the animals in Noah's ark. But would this be a warrant for every lion-tamer venturing into the lion's den and thrusting his head into the lion's mouth? Would not the literal imitation of Christ in this part of His temptation be in present circumstances a flagrant violation of His Spirit? Nothing could be much farther from His Spirit than the reckless presumption displayed nowadays by those who make it their business to be "with the wild beasts."

Take again any of the three temptations of the wilderness, and would it not be childish folly to set about reproducing them literally? In the first Jesus is assaulted by Satan after forty days' fast, when He is literally "famishing," and is urged to use miraculous power, if as Son of God He has it, in transforming the stones of the wilderness into bread. Instead, however, of transfiguring the fast into a feast, He decides to trust His Father to the end. This was the truer and braver filial spirit. But will this long vigil of Messiah warrant any of us undertaking a long public fast, relying on Providence and the doctors with their tests not to let us slip through? Surely such literal imitation would be childish presumption, and a violation of His Spirit. Again, Christ's repair either literally or in Spirit to the pinnacle of the Temple and

His rejection there of the suggestion to cast Himself down amid the crowds of the Temple court, that He might thereby be recognized as "the Man from Heaven," will not surely warrant any one of us in even entertaining sensational ideas about our entrance upon public work. We are liker Christ as, meek and lowly in heart, we prefer the valley even of humiliation to the pinnacle of a Temple and the applause of a crowd!

And yet again, Christ's outlook upon universal empire from the mountain-top, and His resolve to reach it in His own self-sacrificing way, rather than in Satan's suggested way, could be no excuse for any of us aiming at such sovereignty. The ambition even in such great captains as Alexander the Great, Julius Cæsar, and Napoleon became a crime, because it degenerated into a conspiracy against the lives and liberties of men. How absurd it would be in ordinary mortals like ourselves! It was reasonable and wholesome only in the Messiah, called of God to universal empire!

But these instances, it will be said, are mistakes in the imitation of Christ which are not very likely nowadays to be made. Still their extreme absurdity may help us to appreciate one or two more illustrations of a more practical character with which we shall conclude the present paper.

Let us take our Lord's selection of Judas for the apostolic office. "Have I not chosen you twelve," said Jesus, "and one of you is a devil?" (John vi. 70). Will this not warrant the use occasionally of unscrupulous agents? Might we not argue from the case that it is wise sometimes to "set a thief to catch a thief?" But we might take Judases into our inner circle, and yet know nothing of Christ's real motive in selecting him. Our whole idea may be to be as cleverly served as other people. Christ's whole idea, we may be sure, was altogether different. There was one very desirable object, and that was to secure an unimpeachable witness to the purity of Christ's private, as well as of His public life. He provided this in Judas. When he could testify in his remorse that he had betrayed innocent blood, we may be quite sure Jesus was, what He claimed to be, *sinless*!

Besides, if Jesus had gone beyond the credible profession of the apostles, and acted on His supernatural knowledge, He might have kept a hypocrite out of the apostolic college, but He would have

given no help to Church officers who have no supernatural knowledge, but who must content themselves with men's credible profession. Judas doubtless *looked* just as pious and as earnest as John or Peter; and so he is taken at his own profession and utilised most skilfully.

We might take our Lord's association with sinners as another case in point. A *young* man, for example, would not be warranted in working among "fallen women," because the young Carpenter of Nazareth with His sinless soul was able to do some rescue work without danger. His imitation of Christ should lie in the days of youth in less dangerous directions!

A similar remark may be made about the "temperance of Christ." Because He with His sinless soul was able to hit the golden mean of temperance amid the light wines of Palestine, we are not warranted to try the same experiment amid the fiery concoctions of the West. We may in literally imitating His temperance be really engaged upon a much more difficult problem; and *total abstinence* may be a much more Christ-like and much more modest position for us to assume in our special circumstances, than insist on literally copying the sinless Master.

And so we learn that the imitation of Christ is not the bald literalism some would have us to suppose, but an appreciation rather of Christ's Spirit. The letter of His example may be mistaken for the Spirit, and a childish life may take the place of what was meant to be a childlike one. Because our Lord in our interests braved great temptations and great dangers, is no reason why we should set ourselves to imitate literally His example. May we not like Peter find ourselves through our literal imitation of our Lord sinking down in storm and tempest to a disaster from which only His kindly hand can save us?

FINAL RETRIBUTION.

PROFESSOR WILLIAM CAVEN, D. D., KNOX COLLEGE, TORONTO,
CANADA.

Retribution is repayment: it is a return in accordance with the desert of an action or course of action or condition of the moral life, whether good or bad. Retribution thus includes both reward

and punishment, "Say ye to the righteous it shall be well with them, for they shalt eat the fruit of their doings. Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him," Isa. iii. 10, 11. When an act which has moral significance is done, the actor is not done with it. Under the righteous administration of God it will meet him in the future, and according to its character will bring him joy or sorrow. Thus the present is inseparably bound to the coming time, giving to all moral conduct and habitude an importance which is incalculable. A fact so momentous as Retribution should evidently be influential with every human being—with every moral agent. To disregard what is so intimately connected with one's happiness or misery indicates the extreme of thoughtlessness and folly.

That the hope of reward will not give birth to the highest virtues is undoubtedly true; and it is equally true that the fear of punishment will not of itself purify the fountains of life and make men good; but to affirm that belief in Retribution has no salutary effect upon human beings—no salutary results for society—is a very different thing, is contrary to all experience, and is not in conflict with the truth that we should do what is right irrespective of the hope of reward, and spurn what is wrong apart from the fear of punishment.

That Retribution has place under the divine government it is impossible to deny. The proof is before our eyes every day. Individuals and communities are constantly experiencing, in measure, the effects of their previous conduct, of whatever description it has been. If they sin they are made to feel that the way of transgressors is hard; if they walk in right paths God, in many ways, testifies His approval. The whole history of the world, indeed, bears testimony to the retributive justice of its Maker and Governor. Judgment is proceeding now, and continually, in the case of both nations and individuals.

Nations, as such, have no existence in the world that is to come. If justice is to be manifested in the history of nations it must be in the present life. The Old Testament teaches with memorable emphasis that God judges the nations. He is *seen* judging the nations as they come before us in the sacred history. He judges all the nations of the earth. When they sin against Him he afflicts them, He chastises them, if so be they will repent. If a

nation or kingdom refuses to serve God and to be reclaimed by chastisement, then it shall be "utterly wasted," shall "perish." Where are the Moabites, Ammonites, Hittites? Where are Babylon, Assyria, Syria, Greece, Rome? These peoples and nations perished in their own corruption;—according to natural law, it may be said, but not less surely by divine retribution.

In the case of individuals, likewise, the fact of retribution is manifested in the present life. The indolent and the spendthrift come to poverty. Indulgence ruins the health and provides manifold sorrows in body and soul. To the wicked man conscience is a scourge, and for every selfish or evil-minded man the joy is taken out of life. In all this, retribution is evidently seen as a principle in the divine government. It is clear that men reap whatsoever they sow.

Nevertheless, Retribution has not its perfect work here on earth. Many, like the Psalmist, have been perplexed by the spectacle of the wicked prospering, and in their death even having no "bands." But the time of final reckoning is coming, and then shall the destiny of every one correspond to his desert. This is the harvest, when men shall reap in kind and measure according to their sowing. The seeming irregularities of the divine administration will disappear, and the allotment of all shall correspond to the character of the earthly life. The term *probation*, which, in a not very accurate sense, is often applied to the present life, will have no application at all to the life beyond.

Let us briefly refer to the evidence for Final Retribution—a retribution that shall exactly correspond to individual desert, and shall declare to the whole universe that the judgments of the Lord are just.

The testimony of *Scripture* to this great fact is very abundant: it runs through the Bible from beginning to end. No truth is more irrevocably fixed in the mind of the reader; and whatever theory he may hold on the subject, he cannot doubt what the word of God declares. Not to speak of the lessons of Old Testament history regarding retribution (which may be considered to apply rather to retribution in the present life), the didactic and devotional parts of the Old Testament are full of a retribution which is perfect, and which is not witnessed on earth. "The wicked shall be turned into hell (Sheol) and all the nations that

forget God" (Ps. ix. 17). "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup" (Ps. xii. 6). "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Ps. l. 22). (This entire Psalm, indeed, is a proclamation of judgment, universal, just, determinate, conclusive.) "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. xii. 16).

The New Testament, though pre-eminently the revelation of God's mercy and grace, is equally explicit, if possible more explicit, in its statements regarding Final Retribution. We are told that at the end of the world, or dispensation, all human beings who have lived on earth shall appear before the Divine Judge, and the award in each case shall correspond with character and doings. The following are among the decisive declarations of the New Testament on this subject: "Because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained" (Acts xvii. 31). Who will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life: But unto them . . . who do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, &c." (Rom. ii. 6-9). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx. 12). No person who has ever read, or even heard read, the words of our Lord in the 25th chapter of Matthew, describing the great final Assize, or the story of the rich man and Lazarus, in the 16th chapter of Luke, can ever forget the scenes described. The judgment of the world at the last day necessarily belongs to the office of the Messiah, the Son of Man,—no less necessarily than the work which He accomplished during His humiliation. This is the predestined Close of the Economy over which He is appointed to preside.

Every one who, in any real sense, believes in God must regard

Him as the Moral Governor of the world, and cannot escape the conclusion that men shall finally be rewarded or punished according to their works. This is an inference from the justice and holiness of God which conscience is obliged to draw. Men know that they are under God's law as certainly as that they are God's creatures. God cannot merely *hate* their sins; He must punish them, even as He will not fail to reward His faithful servants. Conscience affirms that it is necessary, as it is right, that God should take account of all the subjects of His moral administration, and that their portion in the world to come should be determined by the deeds they have done, and the character which they have built up and maintained during their earthly life. Not the less does conscience proclaim the fact of retribution and the justice of God in punishing, though men should see that they themselves must suffer if judgment is executed.

A knowledge of revelation is not indispensable in order that men may know that they are under God's law and that He will bring them into judgment. "For when the Gentiles, which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another," Rom. ii. 14, 15. This will be evident "in the day when God shall judge the secrets of men by Jesus Christ." But the knowledge of Scripture so quickens conscience that this belief in retribution, of which the heathen are not destitute, becomes much more settled and impressive. The reader of the Bible, the hearer of the faithful preaching, the person who constantly breathes an atmosphere impregnated by revelation, carries about with him wheresoever he goes the conviction that a day of reckoning—final reckoning—is coming; and, if not at peace with God through Jesus Christ, he is afraid of that which he sees impending.

That Justice necessarily belongs to God is very frequently affirmed in Scripture. He could not, indeed, be a holy Being unless justice had place among His attributes. No sooner does any right conception of God enter the mind than we see that it must be so. God is love; but when we affirm justice of Him we state nothing inconsistent therewith. Whether all the divine perfections are resolvable into love is a question which we need not here

discuss; but even should we hold the affirmative (a very doubtful position) it would not follow that we should modify in any degree what Scripture has impressed upon us respecting the justice in which God is governing the world, and in which perfect awards will finally be made.

We cannot imagine God establishing a dispensation or order of things under which justice should be compromised or imperfectly manifested. The remedial dispensation does not obscure the reign of Justice, but renders it more illustrious than it would have been apart from the intervention of our divine Substitute. The remedial dispensation does not rule out retribution in the case of those who are pardoned and accepted as righteous through faith in the Redeemer. They are, indeed, saved by grace. They do not reach heaven on the ground of personal merit. Their blessedness is due to Him who redeemed them. Nevertheless, according to Scripture, they are rewarded for all true service to God—for all good done in the earthly life—though their standing in God's favor is due wholly to their relation to Christ. The connexion between the good done by them on earth and the blessedness prepared for them in heaven is not less certain than if the heavenly crown was entirely the reward of a virtuous life. The Justice of God, as surely as His love, is glorified in the work of His Son. The rule of judgment—"according to their works"—is observed in the case of the redeemed as certainly as in the case of the unsaved.

In not a few minds the idea of Retribution has probably been obscured by the dominency of the theory of Evolution. Whether this result should follow were Evolution thoroughly established as prevailing in the moral world, as well as in the physical, may indeed be open to debate. Were it granted that all the happiness which follows well-doing and all the pains and sorrows which flow from wrong-doing are in natural sequence, and that no special punitive intervention of the Supreme Ruler need be suffered, we should not have ruled out retribution. No Evolution that is not atheistic need suggest such a conclusion. Men may reap only what they have sown, but there is an irresistible Power which has established in the spiritual harvest the same principle which obtains in the natural harvest. It would not follow on any possible doctrine of Evolution that nothing like a crisis—a time of judg-

ment—should come, in the history of individual lives, any more than that it should not occur in the history of nations. As the natural harvest—when, after months of growth and ripening, the sickle is put in—may be termed a crisis, so in regard to the issues of life and conduct, a crisis may come—a day of retribution, when every one shall receive the award which is his due. This is undeniable; and yet we cannot doubt that many try to persuade themselves that there will be no judgment day—no set time at which justice shall have its perfect work—but that all things shall go on just as they have been doing. They forget that a time comes when the cup is filled and must overflow, when the harvest is ripe and must be gathered in.

If the philosophy referred to makes dim to many the fact of final adequate retribution, the false humanitarianism which is abroad tends in equal, perhaps greater, measure, to quiet the apprehension of coming judgment. And with this humanitarianism—perhaps at the root of it—is a conception of the divine Fatherhood which has not been learned from Scripture,—a conception which throws into the background all God's moral attributes except His love. It thus comes to pass that, while final judgment may not be expressly denied, nothing approaching to efficacious belief in it exists, and one powerful restraint from evil is taken away.

Whilst, as already said, retribution has place in the present life, we do not see its operation in full measure. God does here deal with men "according to their works," so that those who love and serve Him have sure evidence of enjoying His favor, while the wicked and disobedient are made to feel that they are under the divine displeasure; but neither the one class or the other reaps all that has been sown. In the awards of the great day, everything, in every individual life, possessed of moral significance will be fully taken into account, and the reward or punishment will be in strict accordance with desert. The divine omniscience is guarantee that nothing which has entered into the history of any life will be forgotten, and the divine justice is guarantee that in every case the award will be absolutely righteous. Not merely outward acts, but thoughts, feelings, desires, tendencies of the soul, all that constitutes character will be judged. Every secret thing will come into judgment, for, "as a man thinketh in his heart so is he."

We are much wont to think of men as standing before the tribunal *in two classes*: and so it will be; but we must not forget that there will be gradations manifold both as to reward and punishment. In regard to those who shall receive punishment, culpability is doubtless modified by many considerations, especially by the degree of light which individuals have had. Scripture not only admits this fact, it declares it with much emphasis. The servant who knew his Lord's will and did it not, shall be beaten with many stripes; the servant who knew not his Lord's will, and did things worthy of stripes, shall be beaten with few stripes. It shall be more tolerable for Sodom and Gomorrah, Tyre and Sidon, in the day of judgment than for Chorazin, Bethsaida and Capernaum. And the Lord, again, said, "If I had not come and done among them the works which none other man did they had not had sin: but now have they both seen and hated both me and my Father." To have rejected an offered salvation implies guilt which cannot rest upon the heathen. The Judge of all the earth will do right, and every soul, we are sure, will recognize the justice of the final award.

This article is headed *Final* Retribution. The expression might be used in two senses. Retribution might be called Final because it is determined in connexion with the final Judgment, at the end of the world. The retribution of which we speak is final in this meaning; for while men's deeds return upon them in the present life they do so only in measure; but the judgment which shall be held at the end shall make full and perfect awards, and shall not be followed by another act of judgment. Justice shall then give its final decision. But retribution may also be final in the sense that it shall never cease to operate. The judgment passed upon men at the end of the world by Him to whom all judgment is committed shall have eternal results, whether in the case of the righteous or of the wicked—the saved or the unsaved. "These shall go away into everlasting punishment: but the righteous into life eternal." There is no satisfactory reason for giving the term *aiōnios* a different meaning in the two clauses of the verse quoted, or for making it mean less than *everlasting* in both clauses. The parable of our Lord respecting the tares and the wheat, which grow together until the harvest, when a final and permanent separation is made, and His parable of the net cast into the sea, which

gathered of fishes good and bad, the good being gathered into vessels and the bad cast away—may fairly be cited as teaching the same thing. In like manner the Apostle speaks of those who “shall be visited with everlasting destruction, from the presence of the Lord, and from the glory of His power,” when He shall come “in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.” In the present life—while the invitations of the gospel are addressed to them—men may pass from unbelief to faith, from opposition to God into friendship with Him, from experience of the partial retribution which ever accompanies wrong-doing and a wrong spiritual estate into the enjoyment of God’s favor and the peace which flows from reconciliation to Him; but after the transactions of the Great Day a great gulf is fixed between the two classes, and there is no passing from the one to the other. The narration regarding the rich man and Lazarus seems to shew, indeed, that the gulf is fixed at death. If this be so, with what urgency the admonition not to neglect the great Salvation comes to all those who have heard of it.

WHY JESUS NEVER SAID “OUR FATHER.”

REV. JOHN D. WELLS, D. D., BROOKLYN, N. Y.

I had occasion some time ago to study the words of Jesus to Mary of Magdala, as the two stood near each other at his open sepulchre, “Touch me not, for I am not yet ascended to my Father, but go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God,” John xx. 17.

It was quite natural to ask, why did not Jesus say more briefly, I ascend unto our Father and to our God? He did say “my brethren.” It was in reaching an answer to this question, which I could confidently give as correct, that I came to the knowledge of the recorded facts. I had never seen them stated in any commentary, sermon, or treatise, and was therefore deeply impressed by them. Some time after my sermon was written and preached, an article on “The Fatherhood of God,” by John M. King, of Manitoba College, was published in the “*Presbyterian*

and *Reformed Review*" for October, 1899. In that article I read the following statement: "We never find the words 'Our Father' on the lips of Christ, unless in prescribing that form of prayer which he taught his disciples, and in which obviously it was not meant that he himself should join; while in at least one striking statement he expressly discriminates the filial relationship which is proper to himself from that in which they stand: 'I ascend unto my Father and your Father.'"

There is no intimation in the article that Mr. King had gathered all the facts from the four gospels and brought before his own mind, and the minds of others, the important conclusions which these facts warrant and require.

The first fact is the one which he states, viz: that never in a single instance did Jesus say "Our Father," so classing himself with those whom he freely called his brethren.

The second fact is that in the gospels there are eighty-two instances in which he said "The Father," when speaking of him. Of these, seventy-one are in the fourth gospel.

The third fact is that he said "My Father" fifty-eight times in speaking to him or of him. Of these thirty-five are in the fourth gospel, and not one I think in the second.

The fourth fact is that in some great crises of his blessed life he prefixed an exclamation or an epithet to the Father's name, *e. g.*, "O Father;" "O My Father;" "O Righteous Father;" "Holy Father;" "The Living Father;" "My Heavenly Father."

The fifth fact is that three times in the Sermon on the Mount he said "Thy Father," and often elsewhere "Your Father."

But why never once Our Father? This question deserves a reverent answer. In giving the answer one has to keep in mind also the exclusive names of Jesus Christ, "The Son;" "The Son of God;" "The beloved Son;" "The only begotten Son;" "The Son of Man;" "The word made flesh;" and "Emmanuel."

The first answer to the above question I think may be given in these words: his divine consciousness made it impossible.

I cannot believe that as the Son of God he ever did lose the consciousness of his pre-existence, and his oneness with the Father and the Holy Spirit, in substance, attributes, and will. He knew and felt the humiliation of his birth, his childhood, his manhood, his temptation, crucifixion and burial. He could not be true to

his relation to the Father and the Holy Spirit in the Godhead, and to his own Divine Personality, and say Our Father.

He came to reveal the Father in word and deed. Over and over again he declared that the words he spoke and the works he wrought were the Father's. In our nature he was anointed with the Holy Spirit without measure. Therefore the silence he maintained was a most impressive revelation. It was the golden truth of God.

In assuming the common humanity of the race, he was ever true to his oneness with the Father and the Holy Spirit, and could not use language that would at least suggest equality with those whom he came to seek and to save. I add that he could not be true to his disciples and the world and say Our Father.

And yet, notwithstanding his studied disuse, or refusal to use, these words, he is regarded by many as only the ideal man,—the natural son of Joseph and Mary, and endowed as no other man of the race ever was. He made greater sacrifices than any other ever made, and all for the good of others. We are to imitate him. We may become like him by the charm of his example, and sooner or later, in time or after time, we will all be like him in character and destiny. So, many teach, in a common denial of the Deity of Christ; the Personality and Deity of the Holy Spirit; and the sacrificial death of him who was "delivered for our offenses and was raised again for our justification."

The Scriptural use of the word Son as belonging to Jesus Christ deserves notice in this connexion, Son is a name of nature and of relation. The Son of God has the nature of God. The Father and the Son and the Holy Spirit are the same in substance, equal in power and glory. As a name of relation it answers to Father. At the baptism of Jesus a voice came from heaven which said, "Thou art my beloved Son; in thee I am well pleased" (Luke iii. 22). In John iii. 16, we have the testimony in part of Jesus to Nicodemus: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Later at the transfiguration: "Behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye him" (Matthew xxii. 5). John the Baptist testified, "No man (*οὐδεὶς*, no one) hath seen God at any time; the only begotten Son who is in the bosom of the

Father, he hath declared him" (ἐξηγήσατο, exegeted, led him out to the knowledge of angels and men).

And the writer of the fourth gospel testified, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth" (John i. 14). In these familiar passages is our warrant for maintaining that Jesus Christ the Son of God was conscious of a relation to *the* Father as *his* Father that forbade his speaking to him or of him in any terms that would include himself (the Son) with his natural or his adopted brethren. Hence he never said Our Father.

He knew what is quite beyond the knowledge of men and angels, the precise meaning of "begotten" and "only begotten" in his eternal relation to his Father. The second Psalm applies the epithet in its exclusive relation to the Son, "I will declare the decree. The LORD said unto me, Thou art my Son; this day have I begotten thee." This, I think, should stand as the *divine decree declared*, but always as far beyond our comprehension as God's nature is above ours.

"The Son of Man" is Messianic. Our Lord used it more frequently than any other name. No one other than himself is recorded as having used it while he was here. Stephen used it once afterwards—Acts vii. 56.

Jesus uniformly used the article before both Son and man (ὁ υἱὸς τοῦ ἀνθρώπου, the son of the man—man generic, Jew, Greek, Barbarian, Scythian, bond, free, male, female, young, old). This divine nature was veiled and humiliated in his human nature, the true body and the reasonable soul. But his Father always saw the divine as clearly as the human. I believe that the Son of God always knew himself. We could not lose his consciousness. Therefore to have classed himself with mere men, however holy, by habitually, or occasionally or ever saying, Our Father, would have put in peril the highest truths pertaining to salvation that can enter the human mind.

The name "Emmanuel" comes to us from Old Testament prophecy, Isaiah vii. 14. It is emblazoned on the first page of New Testament history and is there interpreted, Mat. i. 23. And there it stands as an eternal protest against the denial of the Deity or humanity of our Saviour, and as a reason, too, why he could

not say Our Father. His human nature did not blind or blur his all-seeing eye. Nor could it have the limited capacity of his divine nature as to knowledge and power.

Good, scholarly and strong men have very different views of the *κενόσις*. This makes it clear, I think, that the mystery of the two natures and the one Divine Personality of the Christ—their action in relation to things external in time and after time, and their inter-action—is quite beyond the ken of man, however enlightened by the Holy Spirit.

The fact of the Incarnation is revealed, and is therefore an object of certain knowledge. But the precise nature of the relation, and the limitations inseparable from the humiliation of the earthly life are not objects of human knowledge. Let it suffice for us to know that our Lord in his human nature, glorified with the glory that he had before the world was, can and does dwell in our hearts by faith. He pledges his presence where two or three are gathered together in his name, his presence is promised to his church under the great commission "Lo I am with you," &c. And he does certainly reveal himself as the Son of God and the Son of man to individual sinners the world over at one and the same time. In a word, the glorified humanity of Jesus Christ does not limit his personal presence and saving power. Therefore we say: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

THE LAND BEYOND JORDAN.

PROFESSOR R. L. STEWART, LINCOLN UNIVERSITY, PENN.

During the period covered by the Old Testament Scriptures the country beyond Jordan, south of the Yarmuk or Hieromax River, was commonly designated as Gilead, or Mount Gilead. When Syria came under the supremacy of Rome, this district was made a separate province, and to it was given the official title of Perea, "the land beyond." In the time of Christ the provinces of Galilee and Perea were united under the rule of Herod Antipas. There are some discrepancies of statement among the writers of that day with respect to the exact limits of Perea. In its nar-

rower sense, as sometimes used, the term Perea included the district now known as the Belka, extending from the Jabbok River to the Arnon. There can be no doubt, however, that the name, in its larger sense, was used to include important places in the immediate vicinity of the Yarmuk River, as well as in the northern portion of the land of Moab.

There are good reasons, therefore, for the generally accepted belief that Perea included, at this time, all the region east of the Jordan to the desert, from the Yarmuk to the Arnon; or, in other words, all of the land of Gilead and the northern portion of the land of Moab.

This district as a whole is noted for the diversity of its physical features, and its extraordinary variety of soil and climate. Its plain is a broad, generous strip of alluvial soil, watered by numerous streams, and teeming with all the products of a tropical land; its hillsides are a succession of rugged slopes and terraces, seamed with water courses and dotted here and there with patches of woodland and pastureland; its summit is a broad ridge of uneven table land, celebrated for its picturesque beauty, its luxuriant herbage, its far-famed cattle ranges and its noble forests. At one point in the northern portion of this district there yet remains a grove of two hundred palm trees of unusual size and beauty; at another, to the south, several clumps of acacia or "shittim" trees. On the slopes above are numerous representatives of the shrubs and trees of hardier growth, and on the summit there are dark groves of oak and Scotch fir. Here, as one has expressed it, "the difference in elevation does not really convey an adequate notion of the difference in climate, owing to the peculiar conditions of the Jordan valley, which, being depressed below the level of the sea, produces a contrast in vegetation with the mountains of Gilead corresponding rather to a difference of ten thousand feet than of only half that elevation. The consequence is, that in no part of the world could so great a variety of agricultural produce be obtained, compressed within so limited a space." "In all Gilead," says Canon Tristram, "whether forests, prairie, or valley, there is a wild grandeur, unequalled in any other part of Palestine. Lovely knolls and dells open out at every turn, gently rising to the wooded plateau above. Then we rise to the higher ground and ride through noble forests of oak. Then for a mile

or more through luxuriant green corn, or perhaps through a rich forest of scattered olive trees, left untended and uncared for, with perhaps patches of corn in the open glades. No one can fairly judge of Israel's heritage who has not seen the luxuriant exuberance of Gilead, as well as the hard rocks of Judea, which only yield their abundance to reward constant toil and care. To compare the two is to contrast nakedness and luxuriance. Yet the present state of Gilead is just what Western Palestine was in the days of Abraham."

This description, by one who has thoroughly studied the physical features and natural products of every portion of the land, accords with the uniform testimony of all travellers and explorers who have traversed this favored region. In the time of Christ it was not given over to wandering Bedouin and herdsmen, as in our day, but it was the home of a busy, prosperous and energetic people, who built great cities, constructed costly conduits and reservoirs, planted vineyards and olive yards, and skillfully developed the resources of the country. The ruins of several Græco-Roman cities covering acres of ground are the astonishment of modern travellers, and furnish evidence not only of a large population, but of a highly advanced state of civilization and refinement.

The famous cities of the Decapolis, an interleagued group with their outlying towns, were all east of the Jordan, except Bethshan: and six out of the ten were within the limits of the province of Perea. One of this group, now known as Jerash, has been described as probably the most perfect Roman city left above ground. Within its massive walls are temples, theatres, baths, gateways, a forum and clustered columns, more than two hundred of which are yet standing. At Gadara, for a time the capital of Perea, the ruins are over two miles in circuit, and the rich ornamental work in marble, basalt, and granite, lying in confused heaps or scattered everywhere over the ground, indicate the existence of a city of great wealth and magnificence.

It is a noteworthy fact in this connection, that in the beginning of our Lord's public ministry multitudes from "beyond Jordan" and the "Decapolis" followed him, "as he went about all Galilee," teaching in the synagogues, healing the sick and preaching the gospel of the kingdom (Matt. iv. 23-25).

The trans-Jordanic cities reached the culmination of their material greatness during the age of the Antonines, but there is abundant evidence also with respect to their prosperity, populousness, and dominating influence at the beginning of the Christian Era.

The Jordan has always been a rapid, swirling river, and in Old Testament times it was regarded as a formidable barrier between the eastern and western divisions of the land. At some seasons of the year it is dangerous to attempt the crossing by the fords at any point; and at other times the footing, except in a few places, is treacherous and uncertain. It was not in accordance with the policy of Rome to permit such a barrier to exist between provinces under her rule, and hence in the time of Christ there were substantial bridges of stone at every important crossing between the Sea of Galilee and the mouth of the river. The ruins of several of these bridges yet remain. A network of paved roads, connecting with these crossings, linked all the important towns of Perea together, and gave ready access to the desert khans and fortresses on the frontier line of defence. On this side of the Jordan more than five hundred miles of solid Roman roads have been traced. Over these royal roadways, prepared unwittingly by an alien nation for His coming and for the spread of His gospel, the Redeemer traveled on his journeys to and from Jerusalem, and on his missionary circuit through Galilee, the Decapolis and Perea. "It was up and down these roads," also, as Dr. Geo. Adam Smith has happily put it—"roads which were in touch with Rome and with Babylon—that the immortal figures of the Parables passed. By them came the merchantmen seeking goodly pearls, the king departing to receive his kingdom, the friend on a journey, the householder arriving suddenly upon his servants, and the prodigal coming back from the far country."

It is a common, but an erroneous impression, that Perea was a semi-heathen district. From all the information attainable, its population was about as distinctively Jewish as the population of Galilee, the province associated with it under the rule of Herod Antipas. The thronging crowds which followed Jesus from Perea in the beginning of his ministry, and the fact that he spent months among similar crowds as he journeyed slowly through this portion of the land near the close of his public ministry,

would indicate the existence of a population the mass of which, at least, belonged to the house of Israel. "North of the Yarmuk," says Dr. Smith, "the inhabitants were mainly Greek, and across the Jordan, Samaria was Samaritan; but in Perea, as in Galilee, Jews formed the bulk of the population; and narrow as the strip must have been which connected the two provinces, it formed an easy and convenient passage. The Jews always regarded Perea, Galilee and Judea as the three Jewish provinces; and when the Galilean pilgrims came to the feasts at Jerusalem by Perea, they felt they had travelled all the way on Jewish soil." It was for this reason mainly, it may be added, that the Jews from the north preferred the eastern side of Jordan. On one occasion our Lord made choice of the hill-country road through Samaria in passing from Judea to Galilee, but at other times he seems to have followed the usual route, between these provinces, by way of Perea. The tradition which locates one stage of the return journey of Joseph and Mary at Beeroth, a few miles north of Jerusalem, when Jesus was a child of twelve years, is at best only a conjecture. At this time, as the narrative intimates, they were travelling with a large company of Galileans; and it is extremely improbable that such a party should have chosen the route through Samaria.

The most convenient crossings at that time for those who came from the vicinity of the Lake of Galilee were the bridge just below the outgo of the Jordan from the Lake, or the bridge, called Jisr el Mejami'a, a short distance below the junction of the Yarmuk with the Jordan. Those who came by way of the Esdraelon plain crossed at one of the passages in the vicinity of Bethshan. The well beaten pilgrim route from these passages continued down the valley to the rich plain at the mouth of the Jabbok, and thence to the upper ford of Jericho at the mouth of the Wady Shaib. At this point the river was recrossed and the ascent to the Holy City, by way of Jericho, began.

The Land beyond Jordan, in common with the sacred river itself, "blends the memories of the Old and New Covenants." In the early dawn of human history its northern section was traversed by Abraham and Israel. A few centuries later the breezy heights of Gilead were the camping place of the armies of Israel; and thence, after all the land had been subdued, the remove was

made to the final encampment on the plains of Moab or Shittim. Here Moses gave to the people a summary or repetition of the Law, as given on Mount Sinai; rehearsed the principal events of their history through the forty years of the wilderness wandering; and, as the representative of Jehovah, closed his long administration of Israel's government with a solemn charge. On the mountain of Pisgah which overshadows this plain, the undimmed eye of Moses beheld the "good land" on the other side of Jordan; and ere the vision had faded away, his freed spirit was summoned into the presence of the Eternal God, with whom, even while on earth, he had oftentimes communed face to face as a man with his friend. Not far from this spot some centuries later two of the noted prophets of Israel, Elijah and Elisha, were holding sweet converse as they journeyed together. Suddenly, as they went on and talked, there was a glow of celestial brightness for a brief moment on the slope of Gilead; and an appearance as it were of a chariot of fire and horses of fire. As the glowing vision swept by, Elijah was separated from his friend and caught up by a whirlwind into the opening heaven. Not without significance, in view of these events, in Old Testament history, was the coming of another prophet in the spirit and power of Elijah, who prepared the way for the long promised Deliverer of Israel, and on this side of Jordan witnessed for him, not only in words as he stood by the riverside, but also by a martyr's death in a dungeon keep on the heights of Moab. There was a fitting and still more significant blending of the Old and the New, however, when Jesus of Nazareth came into this Perea land from Galilee, and received baptism at the prophet's hands. Then again were the heavens opened and the Spirit of God descended like a dove and rested upon him; "and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." In Him at this eventful hour were verified all the promises concerning the Prophet like unto Moses; the great High Priest, who should offer atonement for sin; the King who should rule in righteousness; the Shepherd who should lead his people like a flock; and the Lamb of God who should take away the sin of the world.

In the region beyond Jordan Jesus began his itinerant ministry—winning on this ground his first disciples—and here also he ended it. When he took his final departure from the place "where

John at first baptized," it was to go up by the most direct route to Jerusalem, where, as he well knew, the cross awaited him.

To this people in the land beyond Jordan, who gave him a refuge and a welcome when the Samaritans had refused him entrance to their villages—when the Galileans had rejected him and the rulers in Judea were seeking for his life—Jesus gave the most precious things of his beneficent ministry. In Perea he reaped where John had sown, and, as in Galilee, a round of cities and villages was visited. Here he brought joy and gladness to many a desolate heart and afflicted home, although moving himself under the very shadow of the cross. To this place and period belong the Parables of the Great Supper, the Rich Man and Lazarus, the Pharisee and the Publican, the Lost Sheep, the Prodigal Son and others of like import—comprising about one-third of all the recorded Parables of Jesus—which so forcibly and beautifully illustrate the riches of redeeming grace and the wonders of redeeming love. Here, as we read in Luke's gospel—and no marvel that it was so—"all the publicans and sinners *drew near* unto him" to hear him: and many from the ranks of the lowly and despised classes of society received his testimony and believed on his name. In Galilee Jesus spoke mainly of the coming *kingdom*, its nature and laws, and the necessity of seeking it above all other things; but here he speaks of the King's Son who was coming to his own, albeit through suffering and shame, and dwelt especially upon the consummation of the long promised blessings of Messiah's reign.

It was in Perea also that the interview with the rich young ruler, and—ever memorable incident—the blessing of the little children, brought to him by their parents, took place.

In view of this tender and blessed ministry, we do not wonder that Christianity took deep root in the trans-Jordanic provinces after the ascension of our Lord; and that here many were found to be faithful even unto death, through the dark days of persecution in the generations following.

THE RECORD OF THE JUDEAN MINISTRY.

PROFESSOR JOHN H. KERR, D. D., SAN RAFAEL, CALIFORNIA.

It is a well known fact that the record of our Lord's Judean Ministry is to be found only in the Gospel according to John. Were we left to the records of the Synoptists alone, we would naturally conclude that the Galilean Ministry immediately followed the baptism and temptation of Jesus, and we would be absolutely in ignorance of the fact that for a period of about eight months He carried on a ministry in Judea. John omits all reference to the childhood and youth of Jesus—that having been given in sufficient detail in the Synoptic Gospels—and begins his history with the testimony of John the Baptist to Jesus (i. 19-34),—matter that must plainly be placed subsequent to the temptation of Jesus as recorded in Mt. iv. 11; Mk. i. 12-13; Lk. iv. 1-13. The personal and official testimony of John to Jesus led to the first acquisition of disciples by the latter (i. 35-51). The account of the marriage at Cana of Galilee (ii. 1-12) throws light upon the movements of Jesus in this period, telling us of His return to Galilee from the scene of John's labors, His trip to Cana, and from thence to Capernaum, where He and His disciples abode for a short time.

From Capernaum Jesus and His disciples went to Jerusalem to attend the feast of Passover (27 A. D.), and with His coming there began His Judean Ministry. In his brief record of the period John gives four sections, namely: (1) The first cleansing of the temple (ii. 13-25); (2) The interview with Nicodemus (iii. 1-21); (3) The ministry of Jesus in the country of Judea (iii. 22); (4) John's second recorded testimony to Jesus and His work (iii. 23-36). It is evident that iii. 22 is very comprehensive, referring to the work done by Jesus in the country of Judea, as distinguished from Jerusalem. The imperfects *διέτριβεν* and *ἐβάπτισεν* imply considerable time in which He was thus working. John was still carrying on his ministry, even though the highest function of his ministerial office, that of pointing out the Messiah, had been performed. But John was like the light of the morning star waning before the greater brilliance of the rising

Son of Righteousness. "He must increase, but I must decrease," were John's own heroic words.

It seems almost a self-evident truth that John had the Synoptic Gospels before him when he wrote. One must have a tremendous bias, ere he can reject the evidence furnished in this direction by any harmonic arrangement of the Gospel matter. Whatever other purpose may have predominated in John's mind, there is no disputing the fact that his Gospel is supplemental to the others. In iii. 22 we read "for John was not yet cast into prison." Now there is nothing in what precedes this statement that calls for it, and it would be inexplicable in this connection, except on comparison with the Synoptists, whose records at first-sight seem to imply that John's imprisonment followed immediately upon the baptism and temptation of Jesus. According to John, there were two returns of Jesus to Galilee in this early period of His public work, separated by some months in time (i. 43; iv. 3). The former of these is not recorded at all by the Synoptists. John's narrative is plainly designed to correct the others, *i. e.*, he gives the accurate detail here.

But why have not the Synoptists recorded anything about this Judean Ministry? Were they ignorant of it? So say many critics, affirming that they knew nothing of any such a period in the life of Jesus. Is this answer correct? It is undeniable that we would never have known of it, if John had not given us his definite information. But there are certain words used by the Synoptists which manifestly on closer examination, and in the light of John's narrative, imply an unrecorded period of activity. It is to be noted that Matthew and Mark speak of the imprisonment of John as the cause of Jesus' withdrawal to Galilee. It is John who explains how that imprisonment led to such a course by Jesus. Matthew (iv. 12) relates that when Jesus heard that John was delivered up, He went or withdrew into Galilee. The word *παρεδόθη* implies that John had been delivered over into the hands of Herod by others—the others in this case certainly being the Judean Pharisees. John's ministry had evidently become offensive to them, and knowing of the ill will of Herod toward John, they had seized him and betrayed him into his enemy's hands. Then Jesus "withdrew." But from whence? Certainly from the territory in which the Pharisees had such power, *i. e.*,

Judea, as John informs us (iv. 3). Mark agrees exactly with Matthew, using the same word (*παράδιδωμι*) of John's delivery (i. 14), and tells us that Jesus came into Galilee. But from whence? From Judea. According to Luke (iv. 14) Jesus "returned into Galilee in the power of the Spirit." Now this "power of the Spirit" must certainly include more than that referred to in iii. 22; iv. 1, because a "fame" attends Jesus immediately on His appearance in Galilee—a fame which is naturally explained by reference to His Judean Ministry (cf. iv. 45). The basis of that fame could not have been the occurrence at His baptism, for probably few if any, aside from John, knew of that, but the manifestation of the power of the Spirit in His teaching and miracle-working in Judea.

We may doubtless accordingly claim now that, while the Synoptists make no formal reference to the Judean Ministry, their words imply such a period. They certainly knew of it, even though they may not have known the details of it. During this period of activity in Judea, so far as we can tell, He was working largely on the same lines as John. He was manifestly waiting to see the practical answer to the tacit claims set forth in his cleansing of the temple and in His teaching and miracle-working. That answer came finally and positively in their treatment of His forerunner. Now the account of that period is not at all likely to have become a prominent element in the early oral account of Jesus' life and work. Matthew had not been an eye-witness of it. But John had been a participant in it, for he certainly was one of the disciples mentioned (John ii. 2, 11, 12, 17; iii. 22; iv. 3, 8, 27, 31, 33). Then his purpose demanded the insertion of this record. He evidently portrays in his Gospel the growth of the unbelief of Jesus' enemies alongside of the growing faith of His disciples. In the Synoptists we early find the Pharisees hostilely arrayed against Jesus. It is John who explains that fact by telling of the Judean Ministry, in which Jesus offered Himself to the people in their corporate capacity as represented by their leaders, and was by them rejected. In tracing thus the growth of the unbelief and opposition of the Pharisees, John must of necessity record the Judean Ministry.

But positive reasons may be advanced for the omission of this matter by the Synoptists. Thus Matthew's Gospel is an histori-

cal argument to prove that Jesus was the Christ of Old Testament type and promise, his aim being to confirm Jewish Christians in their faith in Jesus Christ as the Messiah. The Judean Ministry resulted in the rejection of Jesus and the denial of His claims by the leaders of the nation. During that period the Jewish leaders disposed of John by betraying Him into the hands of Herod, and evidently they purposed to go farther, and put Jesus also out of the way, since, as John tells us, Jesus was making and baptizing more disciples than John. Now it would have been no help to Matthew's argument to detail the story of the national rejection which brought the Judean Ministry to a close. Of course, the attitude of the Jews did not make or unmake His Messianic standing, but the record of the denouement of that period would militate against Matthew's purpose. Naturally then he omits it from his record.

Mark's Gospel—one of fact and action—was written for the Roman type of mind, for Gentiles. It does not dwell upon the Messiahship of Jesus. It sets Him forth as one going about doing good, ministering to the needs of man. The Galilean Ministry because of its characteristic features furnished the material for Mark. Godet writes, "It was in Galilee, the province comparatively independent of the centre (Jerusalem), that the ministry of Jesus exercised its creative power and produced positive results. In this generally well-disposed sphere, where Jesus was no longer face to face with an organized resistance, He was able to speak as a simple missionary, to give free scope to those discourses inspired by some scene of nature, to those happy and most fitting words, to those graceful parables, to those lessons related to the immediate wants of human consciousness, and, in fine, to all those forms of discourses which easily become the matter of tradition." Judea was the scene of conflict and unbelief. The Synoptists naturally took their matter from the periods later than the Judean Ministry.

Luke through Theophilus was addressing the Gentile world. He presents Jesus as the brother of mankind, and his is the universal Gospel. What did it matter to those for whom it was designed that the Jews had treated Him as they did in that early period. In this Gospel "we see Christ winning salvation for the whole world." Even had he known this period in its details, it is

not likely that he would have inserted it. We can scarcely believe that any of the evangelists used all the material that came to their hands. They selected that material which would best serve their various purposes in writing.

Hence we may conclude that so far from believing that the Synoptists did not know of this period, there is every reason to believe that they did. And the reason for their not recording it is doubtless to be found in a careful investigation of the purposes that led each one of them to write his biographical memoirs of Jesus.

But looking again at John, we find that he gives a valuable bit of information, when he says, "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John, He left Judea and departed again into Galilee." The Synoptists tell of John's imprisonment and Jesus' withdrawal to Galilee. John tells us why Jesus thus withdrew into the territory under Herod's control. As has been seen, John was betrayed into Herod's hands, and Herod imprisoned him because he had a personal grievance against John. But Jesus had no fears of Herod, and, therefore, went into Herod's domains, because He had reason to fear the Pharisees, whose power was so great in Judea. Having disposed of John, they would naturally next strike Jesus, who "was making and baptizing more disciples than John." In Galilee, which belonged to Herod, Jesus was safe from His determined enemies. This explains why Jesus fled from Judea into Galilee, into the territory of the one who had imprisoned John.

Summing up, we may conclude:

1st. The Synoptists knew of the Judean Ministry, and their records plainly imply it.

2d. The purposes of the Synoptists did not call for their making record of that period.

3d. John's purpose demanded the record of this period, and we accordingly find it in his Gospel.

PETER NOT THE ROCK.

REV. P. P. FLOURNOY, D. D., BETHESDA, MD.

Every reader of THE BIBLE STUDENT for September, must have read with peculiar interest the article by Dr. Charles A. Salmond of Edinburgh, entitled "Peter, the Rock." All through it, there are the marks of an able hand; and so strikingly are some very precious truths set forth that criticism is an unwelcome task. Especially strong and unequivocal is his denial of the primacy of Peter as held by the Church of Rome; and, yet, one at least of his readers feels that he has, unintentionally, by faulty exegesis, furnished the foundation for that most unscriptural and hurtful dogma.

He himself says that "The crux of the whole question is, the significance to be attached to the word *petra*, which is the feminine form of *petros*. Have the two words the same or a different reference?"

The title of his article shows that he thinks they have the same reference, and that Peter is the "Rock." He also says:

"And, now, Simon, prepared to assert and maintain this truth [the divine messiahship of Jesus], with all its consequences, before the world, is a Rock-man indeed, made meet for the Master's use in the extension and consolidation of His Kingdom."

"This being so, there need be no difficulty in going a step further and understanding Christ to mean, not merely that Simon is a true *Petros*, but that he may be regarded as a reliable *petra*, for whom there is a foundation place in the structure of the Christian Church."

The Douay Bible, in its note on this passage also, represents Peter as the *petra* on which the visible church is built. Its words are:

"The words of Christ to Peter spoken in the vulgar language of the Jews which our Lord made use of, were the same as if He had said in English, Thou art a Rock, and upon this Rock will I build my church." According to it, as well as to Dr. Salmond, Peter is the Rock—the *petra*; but this Douay interpretation is more in keeping, in one respect, with the wording and evident meaning of Matt. xvi. 18 than Dr. Salmond's; for this *petra*,

whatever, or whoever, it may be, is there represented, not as having "a foundation place," as he puts it, but as *being that foundation itself*. Christ says: "On this *petra* I will build my church," and His meaning evidently is, "On this and nothing else." The *petra* is evidently *the sole foundation of the church*. This should be carefully noted, before concluding whether the reference of *petra* is to Peter or to Christ; to the doctrine of Christ's divine messiahship; or to Peter's faith in it; or to his confession of it as typical of the confession of the visible church.

The Roman Catholic Douay Bible claims in its note on this passage, that Peter is this foundation, as follows: "So that, by the plain course of the words, Peter is here declared to be the rock on which the church is built."

It is assumed that our Lord addressed Peter "in the vulgar language of the Jews" and that in that language there was one word which meant both a stone and a rock. Whatever of truth there may be in these assumptions can signify but little, as the universal rule of sane reasoning is that, as premises, things which are unknown must be treated as things which do not exist. What is *known*, however, is that when Simon, the son of Jonas, came to Christ, our Lord said that he should be "called Cephas," and John, who records this first interview adds (evidently for the information of readers a small proportion of whom would understand the signification of this name Cephas), which is being interpreted, *Petros*." Whatever may have been true about the meaning of *Cephas*, there is no doubt about that of *Petros*. It means a stone, and not a rock. When we turn to Matthew xvi. 18, we find that Peter had won the right (or rather had gained it by divine grace and enlightenment) to bear the name given him at first. He had become spiritually (the principle, though sometimes failing in practice), an unyielding "stone," and Christ rejoicing, assures him, "Thou art Peter, a stone."

The words of Christ have been transmitted to us in Greek. Whatever may be thought about the use of Aramaic between Christ and His disciples, or of an Aramaic Matthew's Gospel, the only Matthew known to us and to the church from the first is Greek. Whenever, on rare occasions, Aramaic words occur, they are interpreted that all readers may understand what is written. It would surely be irrational to leave the known and argue from

the unknown. In the only Matthew's Gospel which we know *Petros*—the stone, fit to be part of the living temple—fit to “have a foundation place” in it, and, as a confessor of Christ, to be, as it were, built on by others who, as living stones, also come to the foundation to be built up a spiritual house, is sharply distinguished from *Petra*, the Rock, the sole foundation on which all the edifice is erected.

Dr. Salmond makes little of the distinction between *petros* and *petra*; but here, indeed, is “the crux of the question.” They are not merely the masculine and feminine forms of the same word with little difference in meaning. They are two words which are rarely, if ever, confounded in good Greek; and when they are brought together, as in this place, it is evident that the distinction in their meanings is intended to be emphasized by contrast.

Now, we know that the most striking contrast occurs only between things which are of the same kind. There must be a general likeness or sameness, and the difference must be in some one feature, to impress us most vividly. The Greek language exhibits this principle in the present case. *Petra* and *Petros* are the same in form except in their terminations. In meaning, they are the same, in so far as they signify the same kind of substance. But the contrast is found to be all the sharper when we come to find that, in a usage remarkably unvarying, *Petra* is the living rock of mountains, caves, sea-coasts, &c., and *Petros* is a stone, usually, such as might be thrown in a sling, or used for striking fire.

In classic usage the distinction is practically almost, if not quite, absolutely uniform. Liddell and Scott's *Lexicon* thus defines *Petra*: “A rock, whether peaked or ridged.” Then the remark is made, “There is no example in good authors of *Petra* in the sense of *Petros*, for a single stone.”

Petros is, in this work, defined thus: “A piece of rock, a stone, and thus distinguished from *Petra*.”

There appear to be two exceptions (*Soph. O. C.*, 15-95; *Phil.* 272), but, considering the disposition to use words in unusual senses, and the changes in the signification of words in all languages, the uniformity of usage here is phenomenal. Children speak of throwing rocks, at least, in some places where good English is spoken. But Greek authors never represent men as throw-

ing *Petras*. It is only the gods, who were supposed to be able to pile one mountain on another, who are represented as doing that. Men can only hurl *Petrus*, even from their stone-hurling machines.

Feeling anxious to be perfectly certain about the distinction between *Petros* and *Petra*, a few years ago, I wrote to a distinguished University Greek professor, and without telling him my object, asked him to examine his authorities, and give me the result. He replied as follows:

"J. H. H. Schmidt has a huge, four-volume work on Greek Synonyms. He bears out the L. and S. [Liddell and Scott], distinction perfectly." He then goes into particulars, saying, among other things, "*Πέτρα* (*Petra*) is an entire wall of rock, a rocky summit, a solitary rock-berg (as we say, an ice-berg), whether on the mainland, on the coast, or on the sea."

But it may be said that in the *New Testament* we should naturally expect to see *Septuagint* usage followed rather than that of the Greek classics. Well, if we turn to another huge work, *The Concordance of the Septuagint*,* by Trommius, we will find the distinction maintained as clearly as in the Greek classics. An apparent exception occurs in Job xxii. 24, in our authorized version, but on turning to the Hebrew, it will be found that this is no real exception, but a confirmation of the rule.

A very significant fact revealed by such a search, too, is that the Hebrew is found to be very rich in equivalents of *Petra*—the Seventy using this word to translate some ten or twelve Hebrew words, none of them being translated by *Petros*, in the *Septuagint*.

The apostles must have been in the habit of hearing either the *Septuagint* or the *Hebrew Bible* read "every Sabbath day," and we feel sure that our Saviour, in addressing them, was not so hampered by their ignorance of language as to be unable to make them understand whether He meant "rock" or "stone," in a passage like this, where the Greek has set the two words, one over against the other, in such striking contrast.

As to the general *New Testament* usage, nothing can be determined as to *Petros*, since there is but one place where it is used as

**Abrahami Trommii Concordantiae Graecae versionis vulgo dictae LXX. Interpretum.*

a common noun (John i. 42) ; but as to *Petra*, the rule is the same as in classic Greek and in the Greek of the *Septuagint*. It is always rock, and never a fragment of rock, a stone.

The *scope* of this notable passage, also, indicates that Christ, and not Peter, is the Rock. What is the great question asked, there, by the side of the great cliffs of Hermon, at Banias, or Caesarea of Philip? There can be but one answer. The great question is not who *Peter* is, but who *Christ* is. "What do the people say about it?" "What do you say?" are our Lord's increasingly close and solemn enquiries. "Who I, the Son of Man, am," is the momentous subject.

Peter's great confession, received through all the ages by the true church universal, is the answer. It is as to who Christ is—"the Christ, the Son of the living God."

The close of the conversation is on the same subject—not who *Peter* is, but who *Christ* is. "Then charged He His disciples that they should tell no man that He was Jesus, *the Christ*."

A well nigh perfect paraphrase of our Saviour's words to Peter is made by Dr. Christopher Wordsworth as follows: "What He says is this: '*I myself*, now confessed by thee to be both God and Man, am the Rock of the Church. This is the foundation on which it is built.' And, because Peter had confessed Him as such, He says to Peter, 'Thou hast confessed me, and I will now confess thee. Thou art a genuine *Petros* of me, the divine *Petra*. And, whoever would be a living stone, a *Peter*, must imitate thee in this thy true confession of me the living Rock; for, upon this Rock, that is, on myself, believed and confessed to be *both God and man*, I will build my Church.' "

"The Church's one foundation
Is Jesus Christ our Lord."

I need only suggest how precious this truth is to every believer, and how important the avoidance of anything that may obscure it.

JESUS AND LITTLE CHILDREN.

REV. W. H. WOODS, D. D., BALTIMORE, MD.

The pages of the Gospel story nowhere shows us a more winning picture than that of Jesus and the children. The record is brief, it is true. But two incidents have been preserved to us; but there are in them flashes of a revelation we might otherwise have missed, and, at the same time, touches of a divine kindness that make the simple story immortal. The incidents themselves are suggestive rather than exhaustive. There is more behind them than the words of the text declare. In both instances they were *little* children with whom Our Lord had to do. What became, then, of the natural shyness of such babes? When this Stranger called them, they came; they went right willingly from their mother's arms to his; and with round-eyed wonder welcomed on their childish heads a blessing they did not comprehend. What it was that drew their infant hearts to him, we are not told. It may have been a divine power, fulfilling Isaiah's prophecy of the Good Shepherd, "He shall carry the lambs in his bosom;" it may have been the untaught but universal tribute of Innocence to the Innocent, of the Godlike in Man to the Childlike in God; or, it may have been a simpler thing—merely the look of his face. "He looks," said an orphan child, elsewhere quoted, "He looks like—like a hundred mothers!"

But, whatever the attraction was, for our part, we are glad the children owned it. It is a relief to know that the life of the Man of Sorrows was not wholly sorrowful. One memory he has, even of Jerusalem, that must be dear to him still—the memory of that day when, high over the angry voices of the priests, he heard the children singing in the temple, "Hosanna to the Son of David."

Jesus brought to bear upon childhood the same acute and sympathetic observation that characterized his dealing with men. To him, in the highest sense of the word, nothing that was human was indifferent. No man was ever so alive as he, and none in such keen and tingling touch with the life of the world around him, in so far as that life was innocent. And yet who would have thought that even he, with the sins and sorrows of mankind upon him, could have had a mind to mark the childish sports about

him? And, not only to mark, but to record them, so that the antiquarian may find the games the children played in the streets of Jerusalem nearly two thousand years ago, nay, the very words they used in their play, preserved forever in the sermons of Jesus Christ! Search and see if it is not so. There is his parable in Matthew. "This generation," says he, "is like unto children sitting in the markets, and calling unto their fellows and saying, 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' " The facts here recorded are in no wise strange, it is true. Childhood is always the same. These make-believe feasts and funerals (for that is what the words here describe), are only a part of the childish imitation of grown-up life that is common all the world over. But that such things should be preserved in the speech of Jesus—that *He* should so look and listen and remember while the children play—this is passing strange. If he had not taught us, we should never have dreamed such flowers could grow along the road to Calvary.

And yet, this is of a piece with all Our Lord's dealings with childhood. When he comes into actual contact with children his loving interest increases, as is inimitably shown in his behavior. Here the evangelists multiply, even in their brief narrative, the swift but illumining touches that reveal the Saviour's heart. When his disciples, disputing about pre-eminence, are to be rebuked, Jesus does not say, "Mark that child!" in lowered tones, lest he should attract the child's attention. He calls the little one, sets him in the midst of them, makes much of him, as we would say; and then, as Mark adds, takes him up in his arms and begins to preach. He does it twice, here and in the later and richer incident when the mothers bring their babes to him to be blessed. Mark says, he "Took them up in his arms, put his hands upon them, and blessed them;" and nowhere in all his life of goodness and mercy is Jesus shown to us in more attractive guise than here. Edersheim tells us, indeed, that his conduct was unJewish; that it was wholly incongruous with the popular ideas of the dignity and aloofness of a rabbi's office. It was this idea, no doubt, that led to the meddling of the disciples, with its swift and stern rebuke. They thought they were protecting their Master from unseemly interruption. But they little understood him; and as little did they understand the heart of mankind. For who that has read

the story would not willingly give up every tradition of the elders for the one truth that Jesus teaches here—that Childhood in this lost and guilty race is neither outcast nor fatherless, but sits close to the heart of God. Until parenthood ceases from among men, the Saviour of the children must be the Saviour of the world.

We have lingered thus upon Our Lord's manner, not only because of its attractiveness, but because it was this that the children saw. It was his look, his tone, his gesture, that drew them to his arms. But his words were for us, even more than for the children. Let us look at them.

But first one preliminary statement. It is that Jesus walks untroubled among his own doctrines, even as he does among the branches of the golden candle-stick. He says to Nicodemus, "Ye must be born again." He says to his disciples, "Let the little children come unto me, for of such is the kingdom of God." Far be it from us to imply that there is discord between these two statements. When rightly explained there is not even apparent discord; and yet it is hard to imagine a mere man with such unembarrassed air setting forth the two sides of a great truth. Jesus does it so, because he is not a mere man. Down here in the plains of our humanity, the streams of divine truth seem to us to run in various and sometimes opposite directions. Our Lord from his heights above us sees the waters roll into one; and because he sees what we cannot, speaks with a conscious mastery of truth that is not for us. We do not always make our meaning plain, as, for instance, when we speak of "Elect infants;" but "The Lord knoweth them that are his."

Another thing to be remembered in this connection is that the word "children" is not here the indefinite term it is in common speech. Those whom Jesus blessed and of whom he spoke were *little* children, babes; or, in other words, those who had not reached the age of moral responsibility.

So much premised, the teaching of Christ on Childhood may be gathered under three heads. The first, and probably the most important, is his statement when blessing the little ones, "Of such is the kingdom of God." He does not say, "of these," but "of such" as these. By that we do not understand him to declare that Childhood in this world is absolutely sinless, and, without any change, fit for heaven; nor do we understand that it possesses the

evangelical graces that are the condition of salvation in the adult; but that the *general characteristics* of Childhood are those of the citizens of heaven. What these characteristics are it is needless to describe in long detail. One of the chiefest of them is innocence, that harmlessness so strikingly exhibited in the life of Jesus himself. Another is freedom from pride and self-seeking, the trait so conspicuous by its absence in the quarreling disciples, and the occasion of Christ's making a little child their exemplar. A loving heart, a quick obedience, these also we find here, and other things not less lovely; and all of these, no doubt, Jesus has in mind in his blessing. But one other trait we have left to the last because we wish to insist upon it as, in our eyes, the principal trait of childish character. It is its disposition to take the world on trust. It is natural to the childish heart to believe; and only the long and bitter experience of the falsehood and deceit with which the world is filled can make it distrustful. Indeed, except in one sad case, this is a lesson never wholly learned, even by the most wary and sceptical old age. It is natural *to man* to believe. Ask your way in some strange city, ask any ordinary information, from the first stranger you meet, and you *believe* what he tells you, at least, until experience has shown him false. It is a terrible proof of the moral ruin in man's nature that it is easy for him to believe in everything—except his God; and it is at the same time a proof of the goodness of God that he has connected salvation with the gracious exercise of that feeling which is most universal and most persistent in the human heart. It may be urged, indeed, that this trustfulness, so marked in childhood, is scarcely intelligent, and has in it more of instinct than of reason. Our answer is that instinctive faith in God is one of the characteristics of heaven; and the nearer we can approach the trait, the nearer we come to that happy place. Faith is upborne by reason only until Faith's wings are grown. "Because thou hast seen me, thou hast believed," said Our Lord to Thomas; "blessed are they have not seen me, and yet believed," he adds; and the explanation of the words, we are persuaded, is found in part in Pascal's saying, "The Heart has reasons that the Reason knows nothing about." Religion gives none of its possessors a new head, but all of them, new hearts.

In the second place, if Childhood be in Jesus' eyes such as we

have described, it is not strange that he proposes it to us as our example. No doubt, the thing Christ had principally in view in rebuking his disciples for their self-seeking was its child-like opposite; but, surely, that was not all. Every other characteristic that belongs to those too young to have strayed from the knees of God ought to be found in the Christian character. It is child-likeness, indeed, and not childishness, Jesus would have us show; its innocence without its ignorance, its harmlessness without its helplessness, its loving trust without its easy credulity. The thing Jesus sets before us is the opposite of our own ideal. It will never cease to be a strange thing to men that they "must be born again." The road they have traveled through life has been so beset with difficulty, the wisdom that they boast so hardly won, that to go back and begin over again, seems to them folly. And yet it must be "right about, face," with all of us. If we had but known it, the profoundest lessons life can set for us were anticipated long ago in two short words that were taught us at our mothers' knees, "Be good!" And if the simple faith in them, and the child-like effort to obey them, that we once found in our hearts were with us still, life would not have lost for us altogether its dews and "rosy exhalations of the dawn." After all, history itself bears witness that Jesus Christ "knew what was in men" when he bade them "be as little children." The experience of mankind approves the wisdom of Our Saviour's speech, despite the rebellion of human pride. Somehow or other, the great men of history have had this trait of child-likeness, and nothing in them became their greatness more. It was a pathetic thing, but it was a grand thing as well, that the New England divine did when, full of years and honors, he lay down to die with his nursery prayer on his lips, "Now I lay me down to sleep."

Finally, it appears to us that Our Lord's words—and deeds, as well—put a peculiarly solemn guard round about Childhood. "Hindering the little ones" was one of the few things that moved him to outright anger when he was on earth. Unless he has changed who cannot change, it moves his anger yet. It were better to stand between the thunderbolt and its destined mark than between Jesus and the helpless innocence his arms and heart await. And it may well be that the teaching here is wider than we think, and has a national as well as an individual direction.

Nations are only aggregations of men; and the nation which oppresses, misleads, and destroys others that are child-like it may be, only in helplessness and ignorance, shall surely and sorely answer at the bar of God. Let Christendom take warning.

The things of which we have been thinking happened in a far off land, and their time is long gone by. Jerusalem is now but a mournful reminder of the past, and the temple an indistinguishable heap; but the song the children sang so long ago, they are singing still in Jerusalem above which needs no temple, because the Lamb is there. And amid those young choirs are voices we used to know, voices of little ones whom also Jesus "took up in his arms, put his hands upon, and blessed;" and so keeps for us until we come.

Current Biblical Thought.

Professor FRANCIS G. PEABODY, of Harvard, contributes to *The New*

World for June, a notable study of Jesus and Wealth. "The Teachings of

Jesus Concerning the Rich." He begins, to be sure, with some critical remarks of more than doubtful value, discriminating between "two radically divergent traditions concerning the relation of riches to the Christian life," "running through the New Testament"—the one embodied in Luke, the earlier chapters of Acts and James, and the other in Paul, Matthew and Mark. The fact that Luke is thus made ultra-Palestinian, and Matthew extreme-Hellenistic, does not at all deter Dr. PEABODY from commending his discrimination of types of teaching as a hint to critics. But it is very customary for the critics of our day to begin with pulverizing their sources of information, and then calmly to go on to use them according to their own convenience, as if they might still be treated as trustworthy transmitters of the teaching of Jesus. This happens also to Dr. PEABODY: we do not observe that his picture of Jesus' attitude towards the rich has been at all affected by his critical approach to it. It is characterized by a good deal of sympathetic insight and of careful discrimination. In its upshot it amounts to saying that Jesus does not represent so much the possession as the love of riches as an evil. "The fact is," he remarks, with wise appreciation, "that his teaching moved in a world of thought and desire where such distinctions became unimportant and a profounder principle of classification was applied. . . . In short, his cate-

gories of social judgment are not those of wealth and poverty. His thought is directed towards the fulfillment of the kingdom of God. . . . He does not present a scheme of economic rearrangement; he issues a summons to the Kingdom. He confronts a man not with the problem of his commercial rights, but with the problem of his own soul." He holds before the rich, therefore, the solemn alternative of the mastery of wealth or the abandonment of it: the faithful use of it or the renunciation of it,—one or the other of these a Christian man possessed of riches must accomplish. Particularly interesting and penetrating are the closing pages of the essay, in which is investigated Jesus' teaching as to the right employment of wealth. There are three ways, we are told, in which Jesus welcomes the ministry of wealth as a part of Christian service. First, but also lowest, of these is alms-giving: for though assuming the practice of alms-giving among his followers, and estimating it according to what lies behind it, Jesus does not throw the stress on it that many of his followers since have done. Higher, than alms-giving, he ranks the ministry which money can bring to happiness and beauty—of which the breaking of the alabaster box is the classic exhibition (Mat. xxvi. 6 and parallels). "Jesus perceives that there are other needs of life to be considered besides mere maintenance of life. Here is the charter of all undertakings which propose in the name of Christ to feed the min¹, to stir the imagination, to enrich the emotions, to make life less meager, less arrogant, less

dull." Highest of all uses of money, however, is after all that which we may call its ordinary use: "One is almost startled to discover that the most Christian employment of possessions is simply its scrupulous and honorable use in that special work which one is called to do." To this, witness all the parables of husbandry, trade and talents (Mat. xxv. 14, Luke xix. 13, Mark xviii. 26, xii. 2). "More characteristic, that is to say, of the Christian life than the most generous alms-giving, or the most suggestive aestheticism, is the manifestation of a simple and constant fidelity in the conduct of one's own affairs. The highest commendation of Jesus is given not to the munificent alms-giver, but to the faithful steward, the watchful porter, the scrupulous servant." The clear and sane interpretation of the whole mass of Jesus' teaching is the characteristic note of Dr. PEABODY'S exposition, and that is individual to himself. He has written, however, in the full knowledge of the best literature of the subject—and with especial appreciation of ROGGE'S painstaking study, *Der irdische Besitz im N. T.* (1897). There is a little essay by Dr. WM. SANDAY, however, which Dr. PEABODY has missed—doubtless because it is hidden with a fellow essay under a wholly unrevealing title. But it contains so admirable a statement of the attitude of the New Testament on social questions that no one interested in the topic ought to miss it. It will be found in a little volume published in 1892 under the title—*Two Present Day Questions*.

For the third time in the course of the four numbers which have thus far been published, *The God's Kingdom And Righteousness*. *Journal of Theological Studies* gives the first place to an

article by Dr. WM. SANDAY. The July number opens with a paper by him on "St. Paul's Equivalent for the Kingdom of Heaven." It is written with all Dr. SANDAY'S accustomed depth and graciousness. Beginning with a few words on the broad contrast that strikes any reader in the tone, manner and even thought of the Gospels and Epistles, and its apologetical value; he recommends to students the investigation of the relation of the two types to one another, with a view to tracing the continuity of the leading conceptions of each, and exhibiting how far there is a real identity of substance underlying the difference of form. His own theme, he purposes to treat as an instance, in point. For nothing is more remarkable than the contrast between the Gospels and Epistles in the prominence of the phrase "kingdom of heaven." It does not fail to occur, to be sure, in Paul. Five times, in his earlier epistles, he speaks of "the kingdom" in an eschatological sense—having in view the Messianic kingdom of saints in glory (2 Thess. i. 5, Gal. v. 21, 1 Cor. vi. 9-10, xv. 50, Eph. v. 5). Twice he goes beyond this and speaks of "the kingdom of God" with reference to the actual present experience of Christian men: Rom. xiv. 17, where it is said that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost;" and 1 Cor. iv. 20, where he speaks of it as not being "in word but in power." These instances suffice to show in whose school he has learned: but they do not match in frequency and emphasis the use of the phrase by Jesus. The reason is that Paul took from Jesus ideas rather than phrases, and teaches the same things in other words—in the vocabulary which was most natural to him with his training and habits of thought and speech. The

term in which he sets forth the doctrine of the Kingdom is "righteousness," and in Paul's doctrine of the "righteousness of God," Dr. SANDAY thinks we may discover the counterpart of our Lord's doctrine of the Kingdom. "The language is different," he remarks; "that of the Gospels turns on a phrase that runs all through the Old Testament, beginning with the book of Samuel and ending with the book of Daniel, to be kept alive in the popular Messianic expectation. The language of St. Paul is based perhaps mainly on that of the Psalms and the second part of Isaiah. But the content of the two cycles of language and of thought is substantially the same; and it only throws into relief slightly different aspects of that which has a fundamental identity. The central and cardinal point of the Christian dispensation is the same, whether we call it the 'righteousness of God,' or the 'Kingdom of heaven.' In either case it is the goodness and love of God, actively intervening to guide, redeem, sustain, and bless his people." There is much that is attractive and much that is true in this presentation; and, with proper guarding, it affords us a point of sight which will enable us to read both Gospels and Epistles in a new and better light. But it needs some careful guarding lest we lose sight of the objective side of salvation in our engagement with its subjective effects. Dr. SANDAY sees this and interjects some—we can scarcely think sufficiently emphatic—remarks concerning the test passage in Phil. iii. 8-9, where "the righteousness of God" is explained as "the righteousness which comes from God on the occasion of faith," in contrast with our own righteousness, which is of the law. Here we have the fundamental side of Paul's gospel unveiled for us, and whatsoever else we find in his doc-

trine of "righteousness," must be primarily adjusted to it. Dr. SANDAY does not seem to us to have made enough provision for this: but otherwise his paper is as instructive and stimulating as is everything that comes from his pen.

Mr. C. H. TURNER contributed to the first number of *The Journal of Theological Studies* (Oct., 1899), a very interesting note on the word "full" in John i. 14 ("full of grace and truth"); and he now supplements it in the fourth number (July, 1900). These notes ought not to be passed over unnoticed. As is well known, the connection of this word has given the commentators no little trouble. It is in the nominative case, masculine, and there is no noun with which it can grammatically agree nearer than "the Word" at the beginning of the sentence. The commentators have accordingly, speaking broadly, divided into two classes, the one of which (*e. g.* WETSTEIN and WESTCOTT) go back to "the Word" for the connection, while others, in open disregard of the grammar, as known to them, have sought a nearer connection, either with "only begotten," with "glory," or more commonly (*e. g.* WINER, MEYER, ALFRED, PLUMMER) with "his" ("we saw the glory of Him, as of one full of grace and truth"). The objection to the latter proceeding has been the violent dealing with grammar which it involved: and the main contribution which Mr. TURNER brings to the question lies in his calling attention in this connection to the use of *πλήρης* in later Greek as an indeclinable. Only HORT and BLASS had adverted to the fact before, and it seems hitherto to have escaped the notice of commentators on this passage. Mr. TURNER accumulates instances from the LXX.,

the Papyri and the Fathers,—certainly enough to establish the usage. This will leave the way open without violence to grammar, to find any connection for “full” which seems logically the most suitable; and it explains also the interpretations of the Greek Fathers, to which Mr. TURNER also adverts, which were somewhat various, but in the main favor a connection with the closest main antecedent,—“glory.” The discussion is interesting and so far eminently satisfactory as to establish a linguistic fact hitherto neglected. But whether it advances us much in the interpretation of the passage, is more doubtful. By removing the grammatical difficulty, indeed, it rather tends to equalize the four possible constructions than to help us to discriminate between them. We are left in some considerable puzzlement as to adequate grounds of choice between them. Shall we read as our English version does: “And the word became flesh and tabernacled among us (and we beheld His glory, a glory as of the only begotten from the Father) full of grace and truth?” Or shall we, shortening the parenthesis, read: “And the word became flesh and tabernacled among us, and we beheld the glory of Him (a glory as of the only begotten from the Father), full of grace and truth?” Or shall we omit the parenthesis altogether, and read: “And the word became flesh and tabernacled among us, and we beheld His glory, a glory as of the Father’s only begotten full of grace and truth?” Or, finally, shall we read: “And the word became flesh and tabernacled among us, and we beheld His glory as of the only begotten of the Father (and therefore) full of grace and truth.” We may argue that after all, as verse 17 tells us, it was Jesus Christ who was full of grace and truth: but it is easy to recall also that he is full of

grace and truth, *quoad nos*, only so far as we behold him to be such; and it is beyond question that it was appropriate for him to be full of grace and truth only as the only begotten of the Father; and equally beyond doubt that his grace and truth were constituent elements of the glory he had as the only begotten of the Father. On the whole, we think the suffrages of the majority of commentators will still be divided between the first and second of the interpretations, though there are attractive features to the others, which will always secure for them defenders. It is something meanwhile to have so opened the way that choice may be free between the four without the spectre of grammar rising to bar the way.

The readers of THE BIBLE STUDENT will naturally be interested in

anything that comes
The Date of from the pen of
Chronicles. Mr. KERR DUNCAN

MACMILLAN, B. D.,—to whom they have been grateful for many profitable pages in their own magazine. An admirable study is contributed by him to the July number of *The Presbyterian and Reformed Review*, under the title of “Concerning the Date of Chronicles.” By a brief historical sketch of opinion on the subject, Mr. MACMILLAN shows how flimsy and variable are the grounds on which the early date, which it would seem most natural to ascribe to the book, has been denied it, and then examines in detail the principal “indications of later date” which are now adduced,—the phrase “King of Persia,” the mention of “Darics,” and the extent of Zerubbabel’s genealogy. He has no difficulty in showing that these “indications” really indicate nothing in the case. The assertion of the late date of Chronicles is thus left with nothing to support it except the exigencies of the critical

theories.

The opening paper in the April-May number of *The Union Seminary Magazine* is a careful, independent study of "The Unity of Second Corinthians"—"the one critical question connected with Second Corinthians,"—by Dr. GEORGE T. PURVES. The paper begins with a lucid survey of the history of opinion in the matter, and then treats in turn of the three portions of the epistle concerning which question has been raised: whether vi. 14-vii. 1 is an interpolation; whether vii.-ix. (or ix. by itself) belongs to the Epistle; and whether the last four chapters are in their proper place here. Convincing internal evidence for the integrity of the Epistle as transmitted to us, is adduced in each case. The essay is a model of sober and sound critical research.

The study of the pre-Reformation German versions of the Bible was put on an entirely new plane by the publication in 1889-1892 of WILH. WALTHER'S *Die deutsche Bibelübersetzung des Mittelalters*, in which the whole subject was outlined and a classification made of the various families of MSS. Naturally, much has remained over for the detailed workers; and in 1899 Dr. FRANZ JELINEK made the famous "Wenzelbibel,"—containing the Old Testament in six large folio volumes—the object of some detailed study chiefly philological. His brochure was published at Görz under the title: *Die Sprache der Wenzelbibel in ihrem Verhältnis zu der Sprache der wichtigsten deutschen Literatur- und Rechtsdenkmäler aus Böhmen und Mähren im XIV. Jahrhundert und der kaiserlichen Kanzlei der Luxemburger*. How little even he has ex-

hausted the subject, however, is apparent from a very illuminating study of the scribes and composition of this MS. published in *The American Journal of Philology* for the first quarter of this year (xxl. 1, p. 62-75), from the pen of Prof. W. KURRELMEYER, of Franklin and Marshall College. The field of study is a very inviting one; and such studies as this will materially advance our knowledge of a subject too much neglected heretofore.

Prof. JACQUES FLACH, who lectures on the history of comparative law in the *Collège de France*, has lately published an elaborate study on the origin of the odd custom of levirate marriage. He has printed his investigations both in French and in German,—in French, in the *Annales des sciences politiques* for May, 1900; and in German in the *Jahrbuch der internationalen Vereinigung für vergleichende Rechtswissenschaft und für Volkswirtschaftslehre* for 1899 (vol. V.). This usage, as is well known, not only existed in Patriarchal Israel (Gen. xxxviii.) and was regulated in the Mosaic law (Deut. xxv.,) but was somewhat widely extended among other peoples, for example in Arabia and among the tribes of the Caucasus. MAINE looked upon it, naturally, as founded on the patriarchate and as consisting fundamentally in a sort of posthumous adoption, by means of a legal fiction. MACLENNAN and DE MORGAN, as naturally, explained it as a relic of group-marriage, and more specifically of fraternal polyandry. STARCKE connects it with the duty of protection incumbent on the head of the family,—which is certainly more consonant with the Biblical notices than any of the other current explanations even than the not uncommon one that it is an outgrowth of the pur-

chase system of marriage, and rests on the estimate of the wife as a chattel, hereditary by the next of kin. Prof. FLACH looks on all these explanations as the result of pre-conceived systems, and, himself, would find the origin of the custom in two ideas: the one, the very wide spread belief in the re-incarnation of the dead, especially by the absorption of their breath, identified with the spirit; and the other, the notion that a mother transmits to the children of a second marriage characteristics drawn from her first marriage. His idea is, then, that in the primitive mind, the child of the levirate union was regarded as really, and not merely by a legal fiction, the offspring of the dead parent. To the ordinary reader, Prof. FLACH will certainly seem to go very far afield for his explanation. The modern scientific notion of a permanent effect of the first impregnation on the female parent, by virtue of which all her subsequent offspring are, in a sense, the product of her first union, is scarcely applicable to the case of levirate marriage, even if it is applicable to the human race. The animistic notion with which it is connected, appears, also, to stand or fall with certain scientific speculations. Nor is sufficient consideration given to the likelihood that essentially the same usage may have different origins in different nations. This is, however, the ordinary fault of the "comparative method," which is apt to lump together dreadfully things that radically differ. On the whole, Prof. FLACH advances his subject more by his discussion than by the solution he offers.

Professor AUGUSTE SABATIER delivered on the last day of March last, before the "Society
Apocalypse and for Jewish Studies,"
The Philosophy a characteristically
Of History. eloquent and sugges-

tive discourse on "The Jewish Apocalypse and the Philosophy of History." It has been published in the *Revue des Études Juives*, and deserves to be ranked as one of the most interesting articles of the year. Professor SABATIER'S notion is that the philosophy of history is no peculiar possession of our age, and was not the invention of BOSSUET. Before BOSSUET the author of the Book of Enoch had developed a universal philosophy of history. And this is indeed the characteristic of the Apocalypses. They are not the work of visionaries and are not the product of inflamed, if not diseased, imaginations, as their apparently *bizarre* form might deceive one into supposing. They are works of erudition, couched in a language of recognized symbolism, and are above all devoted to the development of a philosophy of history. The three fundamental ideas which underlie their whole presentation are moreover just the fundamental ideas of modern thought in this field,—from BOSSUET, through VICO, HERDER, HEGEL, and COMTE. These are the teleology of history, the intelligibility of its laws, and optimism. "The point of view has been enlarged, the idea of law has become more abstract and firm, the aim of history loftier and more truly human: but in both alike we have the same faith in the future; the same inquisition into the secret of history; the same rational interpretation of events; the same distribution of time into well marked epochs; the same teleology. We must add another trait: we have in both the same tendency to prophesy—that is to say, to deduce what is to be in the future from knowledge of the past, to look forward along the movement of progress determined for the past through the ages yet to come, until we see the perfection and glorious realization of our dream of righteousness and

bliss." Here we see suggested, behind the Apocalypses, Prof. SABATIER's idea of the nature of prophecy; and indeed he finds the Apocalypses only the continuence of the prophets in this regard. The real creators of this philosophy of history are in his view the prophets of Israel. Its culmination was found in the messianic hopes of the early church. Its end in Constantine: for the continual failure of the hopes that were from time to time cherished naturally killed at last both Jewish and Christian millenarianism and the kingdom of God came to be sought more and more in this world and in righteousness in the performance of our earthly duties.

B. B. W.

The death of Dr. ADOLPH ZAHN last spring soon after Dr. WILLIAM

**New Allies
In an Old
Fight.**

HENRY GREEN's decease, removed one more of the few German scholars, who of

late years have stood out with any degree of prominence as defenders of the Old Testament revelation against the attacks of radical criticism. Yet there is good evidence at hand that there are other men, of lesser note and of younger years, who are ready, even in Germany, to enter the arsenal of conservative scholarship, and to bring forth thence weapons both new and old, that the same struggle may be continued. Three books that have appeared recently, by three different authors, deserve recognition and comparison, as an illustration and proof of this assertion. They are as follows: "*Jesus und das Alte Testament, in ihrer gegenseitigen Bezeugung*," by THEODORE WALKER (Gütersloh, 1899). "*Wer hat die fünf Bücher Mosis verfasst? Eine historisch-kritische Studie*," by G. FINKE (Leipzig, 1900). "*Historisch-kritische Bedenken gegen die Graf-Wellhausen'sche Hypothese*," by WILHELM MÖL-

LER (Gütersloh, 1899); with an introduction by VON ORELLI of Basel.

The first of these is the substance of two lectures delivered by the author (who is a pastor), with the object of finding a fixed point at which Christian faith may start, in its attempt to reach a true view of the Old Testament and a proper attitude towards the modern criticism of it. This fixed point is found, he believes, in the relation of Christ to the scriptures of his day. The author is thus led to review the old questions of the *Christus comprobator*. The two lectures, designed to cover the two sides of the subject, are entitled "Jesus and the Old Testament," and "Jesus in the Old Testament." The results reached are wholly satisfactory to the believer in a divine Christ and an inspired revelation. Jesus confirmed the credibility and authority of the Old Testament by his words. He established the verity of the prophetic and the typical, in the Old Testament, by his person and work.

The second book moves in the more restricted sphere of Pentateuchal criticism. FINKE, who is also a pastor, propounds the question, Who composed the five books of Moses? and answers it according to the traditional opinion, that they are to be ascribed to Moses. For proof of this he traverses much the same ground as Pastor RUPPRECHT, but much more cursorily. In the absence of the work itself, it is difficult to form a just estimate of its relative importance in the literature of conservative Pentateuchal criticism, from the necessarily uncompromising judgment of its negative reviewers, to whom any book of that standpoint is a *monstrum horrendum, informe, etc.*

The third of the trio is a book of quite a different character. From a sympathetic review of it, we learn that its author, who describes himself in the title as "a previous adhe-

rent" of the school he attacks, makes telling use of their inconsistencies in their attempts to erect a new structure on the ruins of the Bible's own history of itself. The work is aimed at the GRAF-WELLHAUSEN theory of Israel's history, and confines itself to uncovering the weak places in that construction. For example, it ridicules the inconsistency, already pointed out by previous writers, of relying implicitly upon some of the Biblical narratives, notably that in 2 Kings, xxii. (Josiah and Hilkiah's law-book), down to the minutest details, while rejecting other narratives as untrustworthy for which there is precisely the same weight of evidence,—no more and no less. The burden of the author's contention is that the arguments of the WELLHAUSEN school prove too much; they may with plausibility tear down, but out of the ruins they can never erect a stable structure. The book, according to this favorable reviewer, is fresh and readable, almost to humor, keen to see the joints in the harness and strong to plunge the weapons of logic into the vital spots.

It is interesting to compare these three productions. Among them, they just divide the three phases of Old Testament criticism most before the Christian scholarship of the world to-day. They represent the field of the Pentateuch, where the first and greatest battles were fought, and which is still the acknowledged centre of the firing-line; the field of historical criticism, from which the forces at present dominant made their flank movement upon the defenders of revelation; and, lastly, the field of Biblical theology, from which it is now appearing more and more clearly that aid must be sought by the reverent critic, if sound views of the origin and value of the scriptures are to prevail. How much permanent good such books can work in Germany is an open question. It is *not* an open question whether, if they represent the *truth* in their great department of theological thought, their authors have done but their duty, in continuing the work of those brave and reverent critics who now have passed away.

JAMES OSCAR BOYD.



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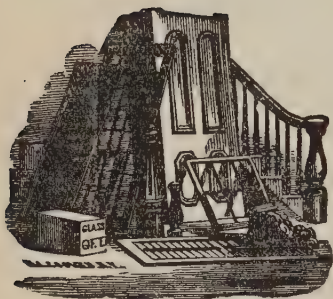
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THE BIBLE STUDENT.

Edited by W. M. MCPHEETERS, D. D.

B. B. WARFIELD, D. D., LL. D. GEO. T. PURVES, D. D., LL. D. SAMUEL M. SMITH, D. D.
D. J. BRIMM, D. D. JOHN D. DAVIS, Ph. D.

A Monthly Magazine Devoted to Bible Study. Designed for Non-Professional Readers

This Magazine under its new Editorial Management began in January of the present year (1900). Its second volume opened with the July issue. As heretofore it pays particular attention to the more important topics suggested by the INTERNATIONAL SABBATH-SCHOOL LESSONS.

Not confining itself to these, it constantly seeks to put before its readers all the really valuable results reached by the best Biblical scholarship in reference to the many and vital issues now to the front in Bible study.

These results it endeavors to present in a form that will render them available, not only for ministers, but also for all earnest and intelligent students of God's Word.

It keeps its eye upon the field of Biblical Research and Discovery; and also upon current phases of Biblical exposition and opinion in our own and other lands.

Its contributors embrace representatives from among the most vigorous thinkers, the ripest and most accurate scholars, and the most accomplished writers in the several Evangelical Churches of the United States, Canada and Great Britain.

Its articles are scholarly, but not tedious in length, or technical in character. The matter in them is timely, readable, reliable, and fresh. Its attitude is independent, but reverent; its discussions prevailingly positive and constructive; its antidote for error a clear, calm, convincing presentation of the TRUTH.

WHAT IS THOUGHT OF IT

THE BIBLE STUDENT for August is out in good time, and is well up to the standard of former issues. The editorial notes, of which there are nearly a score, are fresh and readable. Six good articles follow, by Drs. Kerswill, Osgood, Zenos, Stewart, Williams, and Quarles. The last named gives a good article on the origin of the idea of God. A few columns are devoted to current biblical thought and book notices. Dr. McPheeters, of Columbia, and those associated with him, are doing good service to orthodox and evangelical truth in this magazine. We would be happy to see more articles from our own ministers and laymen in it.—*Christian Observer (Presbyterian)*, Louisville, Ky.

We wish to commend THE BIBLE STUDENT in most hearty terms, and take pleasure in bringing it to the attention of the readers of the *Presbyterian*.—*The Presbyterian*, Philadelphia, Pa.

THE BIBLE STUDENT is what its name implies. The six editors are representative Presbyterian ministers. In the April number nineteen separate topics are treated in a suggestive way in the department of Editorial Notes, and the seven contributed articles are able presentations of timely subjects, discussed in an admirable manner. Pastors will find this magazine a valuable addition to their list of current literature.—*Kansas Presbyterian*, May, 1900.

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is sound, it is instructive, it is "up-to-date," it is altogether good, and will do its readers good. Published at Columbia, S. C. Price, \$2 per year; 20 cents a copy.—*The Western Recorder (Baptist)*, Louisville, Ky.

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The editorial notes cover a large field of suggestions. The articles on Demonology, by Dr. Davis; The Distinctive Characteristics of the Gospel of Mark, by A. T. Robertson; The Feast of John V., by George T. Purves; "His Own City," by R. L. Stewart; The Function of the Miracle, by W. B. Greene, Jr.; The Studies in the Psalms, by A. S. Carrier, are good. The current Biblical thought notices and book reviews are excellent.—*Baptist Commonwealth*.

A noteworthy, able and enlightened theological periodical is THE BIBLE STUDENT. Its pages are alive with suggestion. It has a good corps of editors, who do not merely give the weight of their names to the title page, but who also perform their duties respectively. The special contributions in this August number are all timely and helpful. The editorial notes and the current Biblical thought departments are interesting.—*From the Brooklyn Eagle*.

We value the magazine very much.—*R. Douglas Fraser, Editor of Sabbath School Publications, Presbyterian Church in Canada*.

Every minister and elder should subscribe at once. You cannot afford to be without it, in this age of restlessness in Bible study.—*Presbyterian Advance*, February, 1900.

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COLUMBIA, S. C.

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FOR CATALOGUE AND TERMS, ADDRESS

ROBT. P. PELL, *President.*

The Bible Student



Prove all things; hold fast that which is good.



Editors:

WILLIAM M. MCPHEETERS, D. D.

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The Bryan Printing Co. Press, Columbia, S. C.

ON SALE BY—FLEMING H. REVELL CO., New York, Chicago and Toronto.
JOHN WANAMAKER, New York and Philadelphia.

PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.

PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

THE BIBLE STUDENT

OPINIONS OF THE PRESS

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We value the magazine very much.—*R. Douglas Frazer, Editor of Sabbath School Publications, Presbyterian Church in Canada.*

One of the best magazines that we receive is **THE BIBLE STUDENT**. It is able, scholarly and soundly conservative. It is a handsome monthly magazine of sixty pages. It is one of the most able and enlightened Biblical and theological periodicals of the period. We value it highly.—*Lutheran World, Springfield, O., Nov. 7, 1900.*

The motto of **THE BIBLE STUDENT** is "Prove all things: hold fast that which is good," and such names as Warfield and McPheeters in the Editorial Committee betoken a safe, if not conservative, attitude. The articles are thoroughly well-informed, but free enough from the technical to be most thoroughly acceptable to the general reader. It is well worth seeing. In the October number Professor F. R. Beattie discusses "Jesus' Doctrine of Prayer."—*The Teachers' Monthly, Toronto, Canada, Dec., 1900.*

A Biblical magazine worthy of wide circulation is **THE BIBLE STUDENT**, issued by The Bryan Printing Co., Columbia, S. C. It is scholarly and safe. The articles are brief and the editorials are what those who know the editors expect, strong and able.—*The Cumberland Presbyterian, Sept. 13, 1900.*

.....RETROSPECT.....

A Wide Spread Conviction

The lamented DR. WILLIAM HENRY GREEN merely voiced the conviction of many, when, replying to a letter of inquiry addressed him during the closing months of 1899, he expressed the judgment that "there is urgent need of a journal to counteract the persistent efforts made in various quarters to undermine the divine origin and authority of the Bible, and to circulate inadequate and misleading views of revealed truth."

About the same time, another equally thoughtful and competent observer of the trend of things, gave it as his opinion that "there is danger, as things are at present, that the whole Biblical instruction of the present generation of students and ministers will fall into the hands of men with but little reverence for the Bible as a book, no matter what appreciation they still continue to cherish as to passages they extract from it."

The Grounds for Such Views

That the opinions just cited are not groundless, needs no elaborate proof. Even the most superficial observer must be aware of the fact that "the whole theological world is in a ferment." The gravest questions concerning the *origin, authority, and the religious and ethical value* of the Bible—both Old Testament and New—are being freely mooted. Revolutionary views upon these and other vital matters connected with the Bible are being *diligently popularized and propagated*.

A Real Need

Under these circumstances, it seemed clear that there was both room and need for a journal conducted by competent and responsible men; conducted in the interests of no church or party, but of the *Bible as the Word of God*; its matter furnished by representatives of the most accurate scholarship and best thought in all

the Evangelical Churches; a journal prepared to welcome all real light from whatever quarter, but feeling free to discriminate between real light and all mere *ignes fatui*.

**The Bible Student originated
in these convictions, and is an
attempt to meet this need ❀ ❀**



By Whom and in What Interest Conducted

It is conducted by those who are reverently loyal to everything said by Christ or his inspired followers, as to the facts and truths of the Gospel, and whose convictions are heartily in accord with the historic faith of the Church in the Bible as the written word of God.

It is conducted in the interests of those whose dearest hopes are built upon the Bible as the Word and Truth of God. This is a large class. It includes not only ministers of the Gospel, but a host of men and women who are earnest, and who aspire to be intelligent and well informed students of God's Word.



An Important Field with Many Workers

The International Sabbath School Lessons

In launching such a journal, a question of prime importance was—How can it be made to render the most effective service to the largest number?

The very extensive use of **THE INTERNATIONAL SABBATH SCHOOL LESSONS** seemed to point to the answer to this question. This series of Lessons engages more or less of the attention of a large number of Bible students and ministers, as well as a vast army of intelligent Sabbath School workers. Not only so, but

These Lessons Are More and More Being Utilized for
the Purpose of Disseminating Views That Must
Sooner or Later Bear Fruit in Unscriptural Conceptions
of the Bible Itself, and in a Lessened
Regard for Its Authority.

Hence it was thought that perhaps there was no way in which THE BIBLE STUDENT could better accomplish its main purpose than by taking up and considering from month to month the broader aspects of the leading topics suggested in these **SABBATH SCHOOL LESSONS**. It could do this without at all entering into the field already occupied by many excellent Lesson Helps. Accordingly while not confining itself to these topics, it pays special attention to them.

Topics From The International Sabbath School Lessons Treated During Current Year

Perhaps the best way to give those not familiar with THE BIBLE STUDENT a just idea of the service it has been rendering to those interested in **THE INTERNATIONAL SABBATH SCHOOL LESSONS**, will be to mention some of the topics that have been treated in its pages during the year now drawing to its close.

A SERIES OF GEOGRAPHICAL ARTICLES

We may mention first, the titles of a series of readable and instructive articles on the points of geography emerging in connection with the Lessons. They are from the pen of Professor R. L. STEWART, of Lincoln University, Pa., whose recent book on historical geography, *The Land of Israel*, has now gone to its second edition:

Recent Researches In the Holy Land	The Plain of Gennesaret
Shechem and Its Environs	The Sea of Galilee
"His Own City"	Were There Two Bethsaidas?
The Mountain of the Transfiguration	Fords of the Jordan
The Pool of Siloam	The Land Beyond Jordan
The Way to Jericho	Bethlehem of Judah

HISTORICAL ARTICLES

An interesting feature has been a series of articles from the pen of Professor A. C. ZENOS, D. D., of McCormick Theological Seminary, on

THE HERODS.

BOOKS OF THE BIBLE DISCUSSED

In order to give a suitable background and perspective for the study of particular lessons, papers have been presented on

THE CHARACTERISTICS OF THE GOSPEL OF MARK

THE PURPOSE AND PLAN OF MATTHEW'S GOSPEL

THE SPECIAL CHARACTERISTIC OF LUKE'S GOSPEL

THE HISTORICITY OF JOHN'S GOSPEL ❀ ❀ ❀ ❀



ANALYSES OF BOOKS

In addition to the papers above referred to, there have been given from time to time analyses of particular Books—such as I. and II. Thessalonians, Acts, Isaiah.



EDITORIAL NOTES

The editors have in every issue sought to deal with one or another phase of current views touching the Scriptures or the teachings of the Scriptures; discussing such questions as Inspiration, Scientific Bible Study; Harmonies of the Gospels; Destructive Criticism; The Idea of God as Commonly Expressed by the Hebrews; The Art of Doubting; Characteristics of the New Theology, Changes in its Tone and Character; The Story as a Method of Teaching, and many others.

ARTICLES ON VARIOUS TOPICS

THE BIBLE STUDENT has not confined itself merely to dealing with topics directly connected with THE INTERNATIONAL SABBATH SCHOOL LESSONS. It has contained papers on

Jesus' Doctrine of Prayer; The Scepticism of Ecclesiastes; Is the
Chronicler A Veracious Historian? Jesus A Student of Scripture;
Studies in the Psalms; Mistaken Imitation of Christ, and
many others.

CURRENT BIBLICAL THOUGHT

This department of THE BIBLE STUDENT has elicited much favorable comment. It is designed for those who wish to get at least a glimpse of current phases of opinion upon questions of interpretation and Biblical theology.

The Bible Student Fairly Representative of the Best Scholarship and Thought of the American Church

INSTITUTIONS REPRESENTED

It will not be amiss, perhaps, to call the reader's attention to the character of the writers to whom has been entrusted the task of preparing the articles offered in the pages of THE BIBLE STUDENT. Their general standing and qualifications may be inferred from the fact that they number among them representatives of the following well known institutions:

Rochester Theological Seminary (Baptist).
Auburn Seminary.
The Dutch Reformed Seminary (Xenia, Ohio).
Princeton Seminary.
Washington and Lee University (Lexington, Va.).
McCormick Seminary.
Louisville (Presbyterian) Seminary.
Danville Seminary.

South Western Presbyterian Divinity School.
San Francisco Seminary.
Union Seminary (Richmond, Va.).
Chicago Seminary (Congregational).
Knox College (Toronto).
Louisville (Baptist) Seminary.
Princeton University.
Columbia Seminary.

NAMES OF CONTRIBUTORS.

The following are the names of some who have contributed papers during the current year:

REV. WALTER LOWRIE (Philadelphia); PROFESSOR J. A. QUARLES, D. D.; PROFESSOR A. C. ZENOS, D. D.; PROFESSOR W. B. GREENE, D. D.; PROFESSOR GEERHARDUS VOS, D. D.; PROFESSOR CHAS. A. SALMOND, D. D. (Edinburgh); PROFESSOR H. M. SCOTT, D. D. (Chicago); REV. ROBERT MCC. EDGAR, D. D. (Ireland); PROFESSOR WILLIS J. BEECHER, D. D.; PROFESSOR FRANCIS R. BEATTIE, D. D.; PRINCIPAL WM. CAVEN, D. D. (Toronto, Can.); REV. P. P. FLOURNOY, D. D.; PROFESSOR JOHN H. KERR, D. D.; REV. HENRY CULLEN, D. D.; REV. E. W. SMITH, D. D., and others.



...A LOOK FORWARD...

Service rendered is the best pledge of valuable service to come. With the above glimpse of the character of the matter that has filled the pages of THE BIBLE STUDENT during the current year before him, one should be able to form a good idea of what he may look for during the coming year.

SPECIAL FEATURES

It may be of interest to mention certain specially attractive and valuable features that will characterize THE BIBLE STUDENT during 1901. Among these will be

A series of articles on the Archaeology of the Lessons from the Old Testament, by Professor JOHN D. DAVIS, Ph. D., D. D.

Another series of Articles by Professor WILLIS J. BEECHER, D. D., will deal with other aspects of the Lessons from the Old Testament.

AS SPECIMENS OF THE ARTICLES PROMISED,
MAY BE MENTIONED

Two Papers on The Lord's Supper. Two Papers on The Resurrection.
A Paper on the Man of Kerioth. Jesus' Messianic Claims. Jesus'
Dialectics. Law as Love and Love as the Supreme Law. Psalm 110.
Christ's Eschatology. Roman Rule and Jewish Restlessness
in the Time of Christ. What Was Our Lord's Cup? The Majesty of Jesus'
Presence. The Risen Christ's Testimony to the Scriptures.
Creation a Revelation, and God's Revelation Touching Creation.
Was Paul a Visionary?

New Contributors

Besides others whose names are already familiar to our readers,
we have the promise of articles from

Principal Geo. C. M. Douglas, Scotland.	Professor R. C. Reed, D. D., Columbia, S. C.
Professor R. A. Falconer, D. D., Halifax.	Rev. Francis Palmer, Columbus, Ohio.
Professor E. B. Pollard, Ph. D., Washington.	President E. D. Warfield, D. D., LL. D., Easton, Pa.
Professor M. W. Jacobus, D. D., Hartford, Conn.	Rev. A. R. Cocke, D. D., Waynesboro, Va.
Professor John Scrimger, Montreal.	Rev. Neal L. Anderson, Montgomery, Ala.
Rev. C. C. Russel, Selma, Ala.	Rev. John S. Watkins, D. D., Spartanburg, S. C.
Rev. T. B. Crane, Buffalo, N. Y.	Professor T. C. Johnson, D. D., Richmond, Va.
Professor E. E. Nourse, D. D., Hartford, Conn.	Professor W. W. Moore, D. D., Richmond, Va.
Rev. Chas. Ghiselin, D. D., Shepherdstown, West Virginia.	Rev. A. F. Carr, St. Louis, Mo.

CATHOLICITY

Catholicity will continue to be a characteristic of THE BIBLE STUDENT. It stands for no party or denomination, *but for the historic faith of the universal church in the Bible as the written word of God.* Hence its contributors will be found to be representatives of the ripest thought and best scholarship

Not only of the Presbyterian bodies in the United States, Canada, Scotland and Ireland, but also of the great Baptist, Methodist, Episcopal, Congregational, and Lutheran Communions.

Special Offer to Old and New Subscribers

Beginning with January, 1901, **The Bible Student** will be \$2.00 to old and new subscribers alike. We will however, reserve the liberty of making from time to time special offers good for only a limited period. We make such an offer now.



Special Offer to New Subscribers

1. We will send **The Bible Student** from July, 1900, at which time the second volume began, to December, 1901, for 2.00, or
2. We will send **The Bible Student** from January, 1901, to June, 1902 (eighteen months, i. e. volumes iii., iv., and v.) for \$2.50.

PROVIDED, in either case

1. That this offer is accepted by January 31st.
2. That the acceptance is accompanied by a remittance for \$2.00 or \$2.50, as the case may be.



Special Offer to Old Subscribers

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PROVIDED

1. This offer is accepted by January 31st, 1901, and
2. That the acceptance accompanied by a remittance for \$2.65 and **FOR ARREARS** when any are due.

We make this offer because we believe that it will be to the advantage of our subscribers, as well as to our advantage to have their subscriptions paid in advance.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. II., New Series.

DECEMBER, 1900.

Number 6.

A great French ecclesiastic when asked by his sovereign for a short but conclusive proof of divine Truth is said to have answered, "The Jew, Sire". This scattered nation remains today a phenomenon inexplicable except upon the basis of biblical history and prophecy. For full twenty centuries mingling, but never mixed, with racial currents; thrown into constant contact with all races but assimilating with none, resisting alike and equally the attrition of relentless persecution and the absorption of milder fortune, the race holds its own like a great gulf-stream amid the peoples of the earth, a nation without king or country, found every where, and wherever found, separate and distinct; a peculiar people, well nigh as manifestly marked in the twentieth century as it was in the first.

What a tribute to their intense, inveterate, invulnerable individuality!

We know that Christ was a member of this race, born and reared under all the prejudices of its unique traditions cherished from the days of Abraham, traditions whose cumulative force, even to the present mo-

ment, knows no moulding or moderating touch from the influence of the centuries. We know that he was a Jew, and yet the simple statement of the fact gives one a sort of shock because we have never thought of him as such, we find it impossible so to do, his character resists, and our feelings resent, the classification; and this, mark it, not on account of any prejudice against the Israelite, we would feel the same protest against aligning him with any nation or race whatever. He belongs to all, and in this sense he was in a unique degree, The Son of Man, the one universal man of all the ages; as his mission is world wide in its scope so was his character universal in its affinities and sympathies; he suits one race as well as another, one age as well as another; his character and his teachings fit as perfectly the peculiar needs of a complicated twentieth century occidental civilization as they did the primitive conditions of the dreamy orient two thousand years ago.

What an illustration of his limitless universality.

When we meditate upon the matter, we recognize in Christ a marked

individuality that differentiates him from all others. To recognize this requires meditation because of his sovereign naturalness. His aptitude to all situations is so infinite that it escapes attention just as perfect transparence eludes the eye; he fits every exigency with an ease so consummate that only reflection can recognize the difficulty of the situation and appreciate the fact that what in him seems utterly commonplace, in any other would be simply incredible. By a process of careful analysis and reflection we reach the conclusion that in Christ's character we have an instance of supreme originality without the slightest touch of eccentricity. This is what is meant by the "sovereign naturalness" just referred to.

Consider his universality of character as illustrated in his relations with men. He belonged himself to the poorest class, was reared amongst them; himself declared that the very birds of the air and the beasts of the field were better off than he in the matter of the most common comforts of life; yet we find in him none of the uniform and inevitable prejudices of the class to which he belonged. He mingled freely and unreservedly with the representatives of all classes and seemed equally at home, and equally at ease, and perfectly natural, with them all. While he lived with the poor, he never avoided the rich; his intercourse with a wealthy rabbi is as easy and as faultlessly fit as with a blind beggar; his bearing before the Roman governor is as perfect as his interview with the Samaritan woman at the well—it is not easy to decide in which of the two interviews his fathomless dignity and unruffled serenity seems more marked; and so with every situation and with every type of character with which he comes in contact.

While there is none of the characteristic prejudice that the very poor so commonly feel toward the rich, neither is there the faintest indication of that instinctive deference that wealth commands. Our Lord seems absolutely insensible to worldly distinctions, utterly oblivious of them; not offensively so at all; nor even of purposeful intent like the protest that is offered by some modern reformers and advocates of the essential rights and dignity of man as man, but on the contrary a simplicity that would savour of profound unconsciousness of, or perfect indifference to, the fact that he was running counter to prevalent customs and ideas.

It is altogether probable that he felt a deeper sorrow and pity for the rich than for the poor. One can feel the pathos and imagine the sigh with which he said: "With what difficulty shall they that have riches enter into the kingdom of God!"

To his undimmed spiritual vision such a lot would be infinitely more pitiable than that of the most grinding poverty; for, as he said on another occasion, "What shall it profit a man if he should gain the whole world and lose his own soul?"

This emphasis of the disadvantages of the rich astonished his Jewish hearers beyond measure; if even the rich found entrance into the kingdom hard, what possible chance could there be for others: "Who then can be saved?" The basis of this question was the assumption that riches were evidence of God's preëminent favor. Their doctrine of God's providence was peculiarly simple and intensely practical, a natural result of their unique, national history; whom God loved, fortune favored, and those dowered with the world's goods were God's special favorites; if such found salvation a difficult matter, there was

small hope indeed for those less dear to God's love.

How startling then the demand, "Sell all that thou hast and distribute unto the poor"!

That our Lord appreciated the severity of the test is proven by his comment upon the issue of it: "It is easier", said he, "for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God".

It might be a grave question whether or no this difficulty is min-

imized in modern times. It is entirely possible that current interpretation may spiritualize all the practical force out of our Lord's demand upon the rich young man who came with such promise and went with such disappointment. It is usually said that one must be willing to sacrifice everything for Christ's sake and at his call, and that without a willingness so to do, there can of course be no salvation; but do we pause to estimate or test in any way this willingness, assumed as essential? Tried by the test how many of the world's highly favored could satisfactorily pass the ordeal?

This is far from being a matter of mere curious speculation. True, Christ does not now reiterate the precise demand in the case of any particular rich man, but can we say there is no practical test of the willingness referred to above? He asks no one in express terms to sell all that he has and give it away, but does not his kingdom call with unmistakable emphasis for far more of the rich man's goods than it receives? One cannot resist the conviction that he who doles out dimes when the cause of Christ languishes for lack of dollars would surely go away very sorrowful should the Saviour ask him to

give up all. It looks as though the rich man in this age were finding it an easier thing to enter into the kingdom than his fellow of Christ's day. It is at least possible that the manifold needs of every good cause constitute some call of Christ to his stewards to sell at least a portion of what they have and distribute unto these needs. The bare possibility of such a thing is enough to give a rich man pause and cause him to examine his title to the "treasure in heaven" to which the Lord refers.

In this connection there comes to mind a perfectly supposable case for consideration. Let **A Door Wide** there be a young **And Effectual.** man facing the great question of his life's work, facing it in the spirit that asks reverently "Lord, what wilt *thou* have *me* to do?"

Probably the first vocation that occurs to him is that of the gospel ministry; this seems to offer the most direct and the widest opportunity for glorifying God and advancing Christ's kingdom. Let it be supposed, however, that this young man has business talents of very high order, gifts which if diligently used would acquire large wealth, might possibly make him a money king in the ranks of business.

At first blush one would not hesitate to declare it his duty, if God's glory be his chief aim, to turn away from the glittering worldly prospect and consecrate his talents to Christ's service in the gospel. Were he to do this, we would think of him as one who had laid his great gifts on God's altar. Suppose, however, instead of devoting his time and talents to the preacher's work, he should with an equally *unreserved consecration* give to God's service his business talents and opportunities, should accumulate money with all the earnestness and

diligence of the ordinary wealth-seeker, but accumulate it only for God instead of for self; suppose that reserving so much only as would give him the comfortable and decent living he would receive as a minister, he should conscientiously devote all the rest absolutely to God's work, what a world of good such a man could do. Should he have an income of ten thousand dollars *per annum* he could have at least ten preachers steadily doing his preaching; he might have several missionaries preaching to the heathen, several evangelists carrying the gospel to destitute sections in the home territory, and several candidates for the ministry in preparation in college or seminary, all this blessed work going on uninterruptedly all the time, and all of it sustained by his own hand.

One might well hesitate to affirm that choosing thus he had chosen unwisely. What a vision of extended usefulness opens before consecrated wealth! If only the wealth of a multimillionaire could be as utterly devoted to God as are the lives of thousands of his servants who are rich only in good works, what a tremendous agency for the promotion of God's glory it would be! And when one reflects how large a portion of the world's wealth is in the hands of Christ's professed followers today, the Saviour's demand on the rich young man receives new emphasis; his cause needs money not less than it needs men.

The incident of Zaccheus in the gospel narrative is fertile in suggestion. There is no

Zaccheus. hint that in the beginning he was influenced by any motive superior to a natural curiosity to see a man of whom he had heard much. And yet that curiosity furnished the door through which the Saviour entered

his heart. It proved the turning point in his career. And here comes in one of the dear Lord's gracious "musts"; that "must" made Zaccheus a Christian as it has graciously made many a one since.

Zaccheus was a publican, which in that day would be about synonymous with the word "scalawag" so common some years ago—a man who under foreign domination fattened on the sufferings of his own people, doubtless corrupt as such men are likely to be, and evidently rich when riches were no presumption in one's favor.

Our Saviour did not despise him; on the contrary he invited himself to the home of Zaccheus as a guest, stooped to lift him.

The end is in keeping with the beginning; as the Lord would that day abide in Zaccheus' house, so Zaccheus would abide ever afterward in the Lord's house. He is a rich man; what effect shall Christ's influence have on that wealth? "The half of my goods I am giving to the poor"—Evidently a most decisive effect! The law designated ten *per cent.* Zaccheus will make it fifty *per cent.*

But what about the "dirty shillings"? Some of that wealth was ill-gotten; under the system of revenue-raising then prevailing, there were opportunities for "good stealing", and such usually do not go begging. A publican had little reputation or popularity to lose and would therefore have slight restraint, on this score, to hold his hand; Zaccheus evidently had not held his hand. Will he whitewash his besmirched wealth by going shares with the Lord?

"And if I have wrongfully exacted aught of any man, I am restoring four-fold."

Here again Zaccheus went beyond the requirement of his law; he might have escaped with possibly twenty *per cent.* penalty (Levit. vi. 5) or in

an extreme case with a two-fold restitution (Ex. xxii. 4); but he shows no desire to spare himself and voluntarily accepts the utmost penalty of the law upon the severest possible construction of it.

Here was "fruit meet for repentance". No one could doubt the genuineness of such a conversion. When restitution goes hand in hand with repentance a man's religion will command a respect that it sometimes fails to receive.

Christ *had* lifted him, and the "scalawag" may point a moral for some far more respectable men of our day.

The season approaches when childhood receives its annual apotheosis.

The
Christmastide. Homes all over our land are preparing for the blessed season, and bright eyes are waxing brighter and dear little hearts are beating with intense expectation while the days between are being counted and checked off by longing souls.

There is something beautiful and blessed in this festival which enthrones childhood in the wide world's love and pays universal tribute to its tender reign.

Perhaps we need to guard the little hearts from the possibility of selfishness and afford some antidote to its insinuating inroads. Some Sabbath Schools have tried the experiment of suggesting that instead of having a festival for its own pleasure, the school find its happiness in giving a feast to some class of poor and otherwise neglected children. It is a beautiful idea, but there is danger of its lacking that spontaneity without which its value would be slight. Where such a scheme is worked up by teachers it will be entered into as a matter of course, and its cordiality may well be a subject of suspicion; as

such the plan is at least questionable. Yet it is eminently desirable that little children at just this season should be initiated into the blessedness of giving.

Such lesson would be better given by the household than by the school; it would then escape the mechanical character that comes from organized effort which tends to minimize the voluntary element by making public opinion a sort inevitable and irresistible tax upon the liberality.

Let parents then teach the lesson of the day and point to the example of the loving Christ in whose name the day is honored, the message of whose life is, "It is more blessed to give than to receive".

So doing, the child may be left to select his own method of carrying out the lesson and few will fail to manifest its spirit.
S. M. S.

* * *

The little child is an object lesson in religion to the mature man. Jesus

Children's
Voices. used it as such when he placed a little child in the midst of

his disciples and said: "Except ye . . . become as little children ye shall in no wise enter into the kingdom of heaven." Unfolding his meaning, he made quite clear that in the little ones men and women may see what true humility and faith are. And the church can bid the reviler of God listen to children's voices; for in the words that proceed from their young lips, God has a defense against his detractors. The sweet singer of Israel was long ago impressed by this truth, and he gave expression to it in the psalm now numbered the eighth. "O Jehovah, God who revealeth thyself in redemption, our Lord, how excellent is thy manifested character in all the earth; O Thou, the display of whose glory is upon the heavens!

Out of the mouth of babes and sucklings—not to speak of older people—hast Thou established a defense against those who deny thy goodness and oppose thy rule.”

To readers in western lands the designation “babes and sucklings” has suggested infants but a few months old, and this misunderstanding of the psalmist’s meaning has been the bane of interpretation. But how old was Moses when he was weaned and taken to Pharaoh’s daughter? How old was the child Samuel when on being weaned he was given over to Eli to abide at the tabernacle? Hebrew mothers suckled their children for three years (2 Mac. vii. 27) and even, to judge by modern custom in the East, for four years. They nursed their babes so long in order that the little ones might have their natural nourishment when distressed by the heat of the climate and the diseases incident to infancy. The psalmist is probably using the phrase “babes and sucklings”, which was common enough among the Israelites, with the latitude which we allow to the epithet infant. We do not restrict that term to babes who have not learned to speak, but we often include little ones up to six or seven years, as when we speak of the infant class in the Sabbath-school. The psalmist probably meant the little children, generally (Ps. xvii. 14; 1 Sam. xv. 3; Jer. xlv. 7). Out of the mouth of little children, of children three and four years old or so, God has established a bulwark against the adversary. The little ones are taught about God, and forthwith the utterance of their mouths becomes a source of strength to the cause of God against those who deny his existence or question his goodness, refuse to see his glory in his works, and oppose his rule. The questions and answers of the little ones, their

prayers and praises, proclaim man’s capacity to recognize a Creator, when he is pointed out, to repose confidence in him, rejoice in him, love him, and stand in awe of him. They bear witness to man’s adaptation by nature to worship his Maker, hold fellowship with deity, and discern the divine handywork. In addition to their revelation of man’s capacity, their voices become active instruments for the furtherance of God’s cause. Their innocent prattle and the songs they have learned to sing have been at times the oratory God has employed to call man’s attention to the mute declaration of the universe concerning God’s “everlasting power and divinity”. Their words of unquestioning faith, spoken about God, have been winged arrows piercing the callous hearts and obdurate minds of unbelieving parents. Their prayers have comforted saints in persecution and strengthened them to steadfast endurance. All these things are matters of history.

When the eighth psalm was penned, whether by day or by night, is unknown; but it owes its origin to a thought awakened on a starlit or moonlight night. Is it too bold to imagine that the allusion to children’s voices, so intimately associated with the reference to the moon and stars, is due to a child’s voice being heard in the evening hour? Allow the conjecture for a moment. The psalmist had ascended to the roof of his house in the cool of early night, and was sitting beneath the clear starry sky. The moon appeared on the eastern horizon and rose slowly and majestically in the heavens, dimming the stars and flooding the landscape with light. The thoughts of the psalmist turned to God and he meditated on the divine glory displayed in nature, when suddenly the voice of a little child in the house beneath or in a neighbor’s dwelling broke the still-

ness of the evening as the child prayed aloud at its mother's knee and then joined with her in a hymn to God before it laid itself down to sleep. And the psalmist, whose thoughts have been upon God and God's revelation of himself in the heavens, is constrained to add: "Out of the mouth of babes and sucklings hast thou established strength, because of thine adversaries."

This is, of course, mere conjecture; and it need not be assumed even to explain the connection of ideas, for the thought of the children's voices is closely related to that of man's insignificance, which the sight of the starry heavens awakens, and the associated amazement at God's regard for man, to which the psalmist proceeds to give expression in the remainder of his hymn. Still what is conjectured is quite possible in itself; and it affords an adequate explanation of the sequence of thought, without interfering with the other explanation.

At any rate it may serve to introduce a remark, that is not conjecture, on the early age at which the training of

**Children's
Voices Led to
Prayer and
Praise.**

Hebrew children in the things of God began. "From a babe" Timothy, under his mother's instruction, had "known the sacred writings" (2 Tim. iii. 15, R. V.). And Timothy was not an isolated example. Josephus, who was a contemporary of Timothy, relates that Jewish children began the study of the law from the first dawn of intelligence (con. Apion. ii. 19); and Philo, a man of the preceding generation, states that they were instructed in the doctrine of God "from earliest childhood" (*ek prōtēs ēlikias*), "taught from their swaddling clothes, so to speak, by their parents . . . to believe in God, the one Father and Creator of the world" (Legat. ad Caium, 16,

31). This custom of early instruction in religion had its roots in ancient Israel. It was incumbent upon parents to teach their children about God, and train them to walk in his paths (Gen. xviii. 19 et passim); and parents were instructed to inform their children concerning the historical origin of Israel's religion whenever the curiosity of youth should prompt questions in regard to rites, ceremonies and laws (Ex. xii. 26; xiii. 14; Deut. vi. 20-25; Josh. iv. 6). Indeed conversation on holy themes was urged to be an habitual occurrence and to form as it were the atmosphere of the household which the children breathed: "These words . . . thou shalt teach . . . diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 7). And so it came to pass that children from their earliest infancy heard about God, grew up in the nurture and admonition of the Lord, and when they became men, looking back over their lives, could say: "I have feared the Lord and put trust in him from my youth" (1 Kin. xviii. 12; Ps. lxxi. 5).

On the day following his triumphant entry into Jerusalem amidst

**Children's
Voices in the
Temple.**

the shouts of the multitude and cries of "Hosanna to the Son of David", Jesus returned from Bethany, where he had passed the night, and entered the temple. Children who were in the sacred precincts greeted him with the cry of yesterday: "Hosanna to the Son of David". In reply to the deprecatory remarks of the priests and scribes, Jesus quoted from the eighth psalm: "Out of the mouth of babes and sucklings thou hast perfected praise". The quotation is given by Matthew in the words of the Greek

version. The children in the temple were doubtless older and of maturer minds than those contemplated by the psalmist; but the situation was essentially the same. The ancient singer of Israel alluded to the worship which little children render unto God, not as a result of intuition alone nor of original reasoning, but in consequence of instruction in divine things and an appropriation of the truth by the heart and mind; worship which reveals that the little ones have grasped the idea of God, have begun to apply the truth in their own simple thinking, and have entered into communion with him. And Jesus applies the words of the psalm to the acclamation which children had caught in the first instance from the lips of their elders. The children in the temple were not competent to judge of the claims of Jesus, but they had

heard of him and witnessed his reception to the city. They understood that he was received as the King of David's line. They had heard tell of his deeds, and of his word of power at the tomb of Lazarus, for these things and their significance were in everybody's mouth. Some of them perhaps had personally experienced his gentleness and love when "the mothers of Salem their children brought to Jesus." They were able to take up intelligently and with cordial appreciation the cry of the older populace. It was not an original, spontaneous judgment of theirs in all its parts, but intuition came into exercise and the truth was comprehended sufficiently to render the plaudits welcome to Jesus. Their voices were not mere echoes. They felt the presence of heaven's King.

J. D. D.

THE GOOD SHEPHERD IN EARLY CHRISTIAN ART.

REV. WALTER LOWRIE, PHILADELPHIA, PA.

Every one is familiar with the fact that the Good Shepherd was one of the most popular themes of early Christian art. But all do not realize how characteristic it was of the art of the catacombs, nor how quickly it disappeared after the Peace of the Church; how full was its significance in that early age, and how sharply it contrasts in form with the representations which have become popular in our modern art.

In the Mausoleum of Galla Placidia at Ravenna there is a beautiful mosaic of the early part of the fifth century, which represents the Good Shepherd in a fashion which stands already in the sharpest contrast to the early type, and approaches very closely the style of picture with which we are familiar now-a-days. The Good Shepherd is here seated in the midst of his flock, as he was often represented in the art of the catacombs; but in reality he is now no longer a shepherd, he is clothed in purple like a young king, he is crowned with the nimbus—he is a divinity, the shepherd's staff upon which he leans is a cross. The face is young and beardless as in earlier art; but it is plainly the idealized type in which the artists of that age were striving to express the divine lineaments of the God-man.

It is precisely in this spirit that we represent now-a-days the same theme: in depicting Christ as the Good Shepherd we repeat the familiar type of face, our artistic idealization, which characterizes him as definitely as though it were a veritable portrait; we represent him, not in the true shepherd's dress, but in the conventional garb, the long robe with rich folds, in which he appears as he works his miracles and instructs his disciples.

It was all very different during the first four centuries. We have, indeed, mythical reports of portraits of Christ; but in the monuments which are preserved to us we seem to have the proof that there was not only no traditional portrait type, but that the artists expressly refrained from any attempt to create an ideal portrait or individualization of him. This is the more significant because S. Peter and S. Paul were early distinguished in Roman art by marked and characteristic traits of face; and if such charac-

terization was not attempted in the case of Christ, it was evidently because men recognized justly the impotence of human imagination and of human art to depict the God-man. Christ is frequently represented in the art of the catacombs in the performance of his miracles: like the Apostles he wears the tunic and pallium—the dress which we have reason to suppose he actually wore—but there is nothing to distinguish him except the well known scenes in which he appears and the rod of power which he holds in his hand. On some of the sarcophagi of the fourth century he is plainly enough distinguished from others by his long locks, and by the youthful and beautiful type of his face: but it is as though the artist had been at pains to represent him as he was not—as a mere lad—in order that no one might by any mistake suppose that the picture represented him as he was.

It may readily be conceived that some well recognized and characteristic representation of Christ must have been desired by the early Church; and it is evident that, with this reluctance to characterize him by his physical traits, he could be represented only by a symbol. Hence it is that we have the symbol of the fish, and it was the same need which was supplied more adequately by the figure of the Good Shepherd. It must be recognized that the Good Shepherd was as purely and frankly a symbol as was the fish; it had the advantage, however, of representing Christ under the figure which he himself had suggested, a figure which at once expressed to the eye his gentleness and his love.

The earliest pictures of the Good Shepherd were literal representations of Christ's parable: what was depicted was just such a shepherd as might be seen in the *Campagna* about Rome, a beardless lad of some sixteen years, clad in the short sleeveless tunic of the laborer, which left the right side and shoulder bare, and was girded up as high as the knee. At his side was slung the shepherd's scrip; his legs and feet were sometimes bare, sometimes clad with shoes and stout leggings; in his hands he held the crook, and carried sometimes a pot of milk; or else with one hand or both he held before his breast the legs of the sheep which he carried upon his shoulders back to the flock from which it had strayed. There was a perfect naturalism and realism about the representation, and yet at the same time a certain idyllic graciousness which distinguishes it from the same subject as it appears in pagan

art;—it was only to the Christian, however, that the deep significance of the symbol was revealed.

The famous statue from S. Callixtus—now in the Lateran Museum—is the most widely known and altogether the most beautiful representation of this subject. There are, in fact, but few statues of the Good Shepherd, for statuary was not encouraged in the early Church; but there are very many representations of the theme in the frescos of the second and third centuries, among the *graffiti* which were rudely scratched upon the tomb stones, on the gold-glass and the sarcophagi of the fourth, upon gems and rings, and in almost every branch of art. The earliest instance is of the early part of the fourth century, in the crypt of Lucina in the catacomb of Callixtus. Already it occupies the central medallion of the ceiling, which was the place usually accorded to it in the decoration of the catacombs. As the pictures were actually copied from life, they were subject to incidental variations which were merely realistic traits and did not affect the symbolism. It need only be mentioned that the Good Shepherd often wears a short cape which seems to have been a peculiarity of the shepherd's dress. He is usually bare headed and he commonly stands between two sheep which represent the blessed flock to which he carries back the strayed member.

Nothing could comport better than this symbol with the spirit of early Christian art, no symbolism could be plainer, none so gracious and touching. This was of course the figure under which our Lord had represented himself (Matt. xv. 24, Luke xv. 4, 5), and there can be no doubt that the express meaning of this parable was fully appreciated in early art. But we have learned to recognize that the art of the catacombs had predominantly a sepulchral reference, and such a reference was prominent also in the pictures of the Good Shepherd. It is probably because this theme was so expressly associated with sepulchral art, that it found no place in the mosaic decoration of the basilicas, nor in any of the strictly ecclesiastical spheres of art. It represented of course, according to the terms of the parable, the faithful care of the divine Shepherd in seeking the souls which had strayed into sin and bearing them back to his Church; but it also represented his power to bear aloft to his heavenly kingdom the faithful soul which was weary, wounded and bruised

with the struggle here below. This was suggested by the familiar words of the 23d Psalm: "Though I walk through the valley of the shadow of death I shall fear no evil, for thou art with me, thy rod and thy staff they comfort me". And this reference is expressed very plainly in many of the ancient prayers of the Church; particularly in the "prayer after burial" of the Gelasian Sacramentary: "Let us pray God to grant that the deceased, carried upon the shoulders of the Good Shepherd, may enter into the fellowship of the saints".

But although the commonest representations are those which depict the Good Shepherd carrying the sheep upon his shoulder, there are others which picture him herding his flock. There are about twenty representations of this sort in the catacombs, and others in different fields of art. He is sometimes represented seated under a tree and playing upon his shepherd's pipe—the syrinx—while the sheep gaze up at him attentively. It was not the parable of the lost sheep which was reflected in this scene, but the richer symbolism of the Good Shepherd expressed in the speech recorded by S. John (John x. 1-27), according to which the shepherd protects his sheep from the wolf, so that they can safely go in and out and find pasture; he calls them by name and they know his voice and follow him, but a stranger will they not follow, for they know not the voice of strangers. It is this image which is reflected in the celebrated epitaph of Abercius of the second century: "I am a disciple of the holy Shepherd who feeds his flock over hill and dale."

The fulness with which the Church appropriated this symbolism is strikingly shown by the fact that the figure of Orpheus is occasionally represented in place of the Good Shepherd. That these representations of Orpheus are not merely due to thoughtless repetition of a subject which was common in pagan art, is placed beyond a doubt by the fact that they occur in the central medallion of the ceiling, that is in the place which was especially appropriated to the Good Shepherd. It will be remembered that Orpheus too was a shepherd. In the catacombs, as in Classic art, he is represented in Phrygian costume; he sits surrounded by his flock, or by various beasts and birds, which listen attentively to the music of his lyre. One cannot refuse to recognize that it was the intention of those early artists to

associate with the Good Shepherd the loftiest moral myth which was current in the pagan world, to represent under the figure of Orpheus the compelling music of Christ's voice which drew all men after him and closed their ears to the song of the Sirens. It must be remarked that the theme of Orpheus and the Sirens is not represented upon any of the early Christian monuments which have come down to us, although Ulysses binding himself to the mast is represented several times upon the sarcophagi. This, however, was not the only, nor the most express reference which gave to the figure of Orpheus a place in the decoration of the Christian cemetery. In Classic art also Orpheus belonged to the funerary cycle, for it was fabled that through the power of his music he alone had been able to penetrate into the lower world and lead up again from the dead a human soul. Here we have another proof of the fact that it was the hope of the resurrection which dominated the art of the catacombs.

The sheep which the Good Shepherd tends and feeds represent either his flock on earth, or the faithful souls in heaven. This latter intention is plain in several frescoes which, behind the sheep or among them, represent the figures of the blessed dead in the posture of prayer—a familiar symbol in early Christian art for the souls of the faithful departed in the joy of paradise. In the *cripta delle pecorelle* in S. Callixtus the Good Shepherd is represented surrounded by a number of sheep, and in the midst of them stand two men who stretch out their hands to drink of the water which abundantly flows from the rock on either side. Here the Shepherd is shown refreshing the souls in paradise with the water of life.

Upon a sarcophagus in the Lateran Museum the Shepherd is surrounded by twelve sheep behind each of which stand an Apostle. Beginning with the fourth century, the twelve sheep were very commonly used to represent the Apostles; but the Good Shepherd fell rapidly out of favor, and was replaced by the mystic Lamb of the Apocalypse, the *Agnus Dei*, which stands upon a rock (or upon a throne) from beneath which spring the four rivers of paradise, which are the Gospels; and approaching him on either side are the twelve sheep, which issue from the towns of Jerusalem and Bethlehem—representing the Gentile and the

Jewish world. This theme was a regular and almost invariable constituent of the apsidal mosaics of the basilicas, and it was copied upon many sarcophagi and upon one of the few fifth century altars which have been preserved to us.

We have perhaps a transition to this figure of the Lamb of God in the interesting details which adorn the most famous of all Christian sarcophagi, that of Junius Bassus in the crypt of the Vatican. The subjects which are here represented would not be intelligible except for the fact that they repeat themes which were very common in the frescos of the catacombs and upon the sarcophagi: here, however, they are given a widely different form and significance, and one which is without a parallel elsewhere. For these little carvings the artist utilized six small triangular spaces upon the sarcophagus. In one of them is represented the multiplication of the loaves: Christ is depicted as a lamb and he is accompanied by another lamb which is an Apostle; according to the type which was familiar in Christian art he stretches out his rod over the baskets of bread. In another is represented the raising of Lazarus, where both Lazarus and Christ are depicted as lambs. In another is represented the baptism of Christ: one little lamb stretches out his hoof in benediction upon the head of another which is bathed by the water which flows from the mystic rock, while the dove rains down influence from above. In another are represented three lambs in the fiery furnace, and another little lamb, which is Christ, scampers joyfully into their midst. In another a lamb is striking the water from the rock: it is Christ and not Moses, for "that Rock was Christ," and it is he who provides the living water. So too it is Christ and not Moses who in the last representation is receiving the new Law from the hand of God.

But this has led us far away from the pastoral symbolism which belongs to the second and third centuries. Before quitting this subject we must return and trace another trait which was associated with the Good Shepherd in the earliest representations of the second century. It has been remarked that the Shepherd sometimes carries in his hand a pail of milk. We might suppose that this was an altogether unimportant detail, were it not that the pail or jug of milk sometimes is represented apart from the Shepherd and has evidently a significance of its own. In the crypt of Lu-

cina two sheep are represented on either side of a rustic altar upon which rests the jug of milk and the shepherd's staff. There are somewhat similar representations in the catacomb of Domitilla, and they are all of them of a very early age. The symbolism which is here expressed is so delicate and so remote from the terms of our modern thought, that its sense could hardly have been understood but for an explanation which is furnished in the Acts of S. Perpetua, which was written in the early years of the third century. It describes a vision of the saint in these words: "I mounted and beheld a garden of vast extent, and in the midst of this garden a man seated, having white hair and a dress of a shepherd, milking sheep; and standing round about him thousands of men clothed in white. And he raised his head and looked at me, and said to me: 'Thou art welcome, my daughter'. And he called me and he gave me some of the warm milk which he had just drawn, and I received it with folded hands, and I ate it: and all about me said, Amen. And at the sound of the voice I awakened, with an indescribable taste of sweet in my mouth". It is clear from this that we have in the milk which the Good Shepherd offers, as we have likewise in the fish, a mystic symbol of the Eucharist. This passage also suggests, what is clear enough from the monuments themselves, that the favorite representation of heaven or paradise during the first three centuries was in terms of the pastoral symbolism. The olive tree here serves to denote the celestial garden, as the palm tree does in the art of the following centuries.

THE PRINCIPLE OF THE INCARNATION.

PROFESSOR BENJAMIN B. WARFIELD, D. D., LL. D., PRINCETON, N. J.

"Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." So the Apostle Paul from his prison in Rome, where he was lying "ready to be offered up," writes to his true child in faith, on whose conscience he was solemnly laying the charge to be faithful to the gospel of the glory of the blessed God, which had been committed to his trust. Certainly we should have to search far before we should meet with a sentence which would sum up more

succinctly the essence of the Gospel. And certainly we should search in vain through the whole New Testament for any other conception of the mission of Christ than that here so strongly asserted. Paul's own teaching had steadily represented that mission to be in order to redemption (e. g. Gal. iv. 4, 5). And our Lord Himself, even in the discourses recorded in the Synoptics, had left no room to doubt that it was so that He conceived it. Not only does He iterately declare that the object of His coming was to "seek and to save that which was lost" (Luke xix. 10), "to give His life as a ransom for many" (Mat. xx. 28), "to call not the righteous but sinners" (Mat. ix. 13); but He explains that it is only because men are sinners and lost and require a ransom that He came,—“They that are whole have no need of a physician, but they that are sick” (Mk. ii. 17, Luke v. 32). In the Johannean discourses an even sharper definition is attained: He came down from heaven, He says, solely to execute the saving will of the Father (Jno. vi. 38, 39); to give life—abundance of life—to the dead (x. 10); to save the world lying in its sinful darkness (xii. 47). The emphasis thrown upon this teaching in the great passage, John iii. 16sq., indeed, is so intense as to be almost oppressive: the gift of God's Son is accounted for, it is intimated, only by the intensity of His love for the perishing world, and it is added with explicit iteration, that God sent the Son into this sinful world only “that the world might be saved through Him.” As is His wont, so in this matter also, the Apostle John simply repeats his master's teaching: the end for which the Son of God was manifested, he declares, was specifically to destroy the works of the devil (1 Jno. iii. 8), and He was therefore sent into the world as the Saviour of the world, as a propitiation for our sins, in order that we may have life through Him, (Jno. iv. 9, 10, 14).

It is not strange, in view of this constancy of New Testament teaching that Paul, as his life drew to an end, found the reference of the Incarnation to sin as its occasion, and to salvation as its end, already in circulation among the churches as a Christian commonplace, enshrined in a current proverb; and was able to take it up from the people's lips and commend it anew to his son Timothy as a “faithful saying and worthy of all acceptance.” That it was specifically in order to save sinners that Christ Jesus came into the world was obviously the heart-conviction of the

whole primitive Church. And the Church retained, for upwards of a thousand years, this its good confession, unbroken (so far as history records) by a single voice to mar its complete concord. Meanwhile, however, there were making their way in and determining the thinking of many, certain philosophical conceptions which could not fail to create sooner or later doubt and difficulty with respect to the simple Scriptural doctrine. The dignity of man claimed attention and, with a view to its establishment, the autonomy of the human will came to be strongly emphasised; and this emphasis was pushed so far that a tendency arose to deny not only the Divine control of human action but even the possibility of its forecast. On the other hand, a physical conception of the Godhead began to seep more and more into Church circles, which tended to reduce the sphere of His voluntary activity and to carry back all that occurs to some necessity of His nature, ontological or ethical, rather than to the decision of his choice. From the one point of view it was sure ultimately to be thought an incongruity that the Incarnation of the Son of God, the very core of Christianity, should be contingent upon the accident of man's fall, as if the Christian religion ran an equal chance of never having been given to the world. From the other point of view, the act by which God fulfils Himself by the self-communication whether of His essence or of His love, was sure ultimately to be looked upon as the culmination of a necessary process, independent of all contingencies. The presence in the Church of these two lines of thought—the Pelagianizing and the Mystical, as they are technically called,—made it inevitable, that sooner or later there should some one arise who would no longer assent to the Scriptural representation which found the principle of the Incarnation in the provision of a remedy for human sin.

Nevertheless, it was not until the twelfth century that these new points of view produced this, their natural fruit. Rupert of Deutz (who died in 1135), appears to have been the first who, substituting an ontological for the soteriological motive of the Incarnation, taught explicitly that Christ would have come in the flesh even though man had not sinned. The idea, once broached, naturally found support in others of like Mystical and Pelagianizing tendency. Among the Scholastics, it was advocated by Alexander of Hales, Albert the Great, Duns Scotus; among the

Mystics by John Wessel, Andrew Osiander, Michael Servetus; Picus of Mirandola, and Faustus Socinus alike adopted it: and in modern times, chiefly under the influence of the Mystical conceptions given such vogue by the teaching of Schleiermacher, it has gained a popularity heretofore unknown to it, and has received the powerful advocacy of men like Liebner and Dorner and Martensen, of Rothe and Lange and Ebrard, of Van Oosterzee and Westcott and the divines of our modern Andover. On the other hand, not only the Church at large, but the whole succession of theologians of the very highest rank have abided by the simple soteriological standpoint of the Scriptures, and have continued to teach that the Incarnation finds its proper place in the purpose of God as a link in the great remedial scheme by which sinners are recovered to God. This is the explicit attitude for example of such teachers of all ages as Athanasius and Augustine, the Victorine Mystics, Thomas Aquinas and Bonaventura, of Luther and Calvin as well as of the whole body alike of the typical Reformed and Lutheran theologians. These all with one voice, under the guidance of Scripture, refuse to seek the proximate account of the Incarnation either ontologically or ethically in God, or in the nature of the Logos as Revealer, or in the idea of creation, or yet in the character of the created product and especially man as made capable of receiving God and therefore not finding his true end until he is raised to union with Him: and affirm that it is to be found only in the needy condition of man as a sinner before the face of a holy and loving God.

It is not to be thought, of course, that there are no elements of truth embodied in the various representations which men have wrought out, during the course of now nearly a thousand years, in their effort to discover a deeper and more absolute necessity for the Incarnation than that which, as Calvin puts it, "arose from the heavenly decree on which the salvation of men depended." The Incarnation is so stupendous an event that it is big with consequences, and reaches out on every side to relations that may even seem at first glance to stand in opposition to its fundamental principle. It is certainly true that all that is, is the product of the hand of God, and has, as coming from Him, somewhat of God in it, and may well be looked upon as a vehicle of the Divine. And surely it is true that He has imprinted Himself upon the work of

His fingers; and that as the Author of all, He will not be content with the product of His power, until it has been made to shadow forth all His perfections: and it cannot be wrong to say that so far as we can see it is only in an Incarnation that He could manifest Himself perfectly to His creatures. Similarly the Logos as the Revealer must be supposed to desire to make known to the sentient creation all that God is, and preeminently the height and depth and length and breadth of that love of His which passes knowledge, and which assuredly lies at the base of the Incarnation and was its impulsive cause. And above all it cannot be doubted that it is only in the union with God which is the result of Christ's incarnated work, that man attains his true destiny—the destiny designed for him from the beginning of the world and without which in prospect as the goal set for His creatures by the Holy Love which God is, so far as we can see, man would never have been created at all. There is scarcely a mode in which the absolute necessity of the Incarnation has been asserted, indeed, which cannot be perceived to involve an element of truth which it would not be well to permit to slip from our cognizance.

Yet it is of the utmost importance to observe that these elements of truth, great and important as they are, do not penetrate to the basal facts as to the occasion and end of the Incarnation. Nor, indeed, can they be profitably contemplated atomistically, as if they were so many independent truths standing out of relation with one another and the real principle of the Incarnation. Rather, they form parts of one closely concatenated sphere of truth, the center of which lies in the soteriological Incarnation of the Bible; and it is only as each finds its proper place as a segment of the great sphere of truth formed about that constitutive fact, that it possesses any validity, or even indeed reaches to the height of its own idea. It is only, for example, because Christ Jesus came *to save sinners* that all that God is is manifested in Him, that Holy Love finds its complete expression in Him, that through Him man attains his ultimate perfection. Eliminate sin as the proximate occasion and redemption as the prime end of the Incarnation, and none of the other relations in which it stands, and none of the other effects which flow from it, will be fulfilled, at least in the measure of their rights. That each of them may attain the highest place possible to it in our contemplation of the ends subserved

by the Incarnation and the glorious results that flow from it, it is essential that they be conceived not apart from salvation from sin as if they were or might be considered its substitutes, but along with it as its complements. It is that which gives their true dignity and worth to them, not they which justify it as an insignificant incident arising in the actual course of things rather than the fundamental fact underlying the whole great transaction and constituting its very principle.

The partialness of the view of the world-plan and world-process taken by the advocates of the independence of the Incarnation of the sin of man, exhibits itself very clearly in the false antitheses it is ever raising. Rooted itself either in a Pantheising conception of the relation of God to His works, according to which God Himself seems incomplete until He is fully manifested in the world and man incomplete until he is endued with God; or else, perhaps even more commonly, in a Pelagianizing conception of the indifference of the human will, which leaves no room for certainty in the Divine plans in the sphere of human actions, and accordingly is impelled to separate the assured end contemplated by God from the contingent means by which it is attained; it continually operates with what it seems to fancy an irreducible "either—or." But no one doubts that God will assuredly "fulfil Himself", and work out all His will. No one doubts that the human race was at its creation indefectibly destined to arrive at creaturely perfection. No one doubts that the love of God has pressed on from the very beginning to accomplish all its impulses of self-communication. No one doubts that the Incarnation marks the crown and culmination of God's loving purpose for man, and was absolutely ordained as such from the very beginning. No one doubts that Christianity, the very center and core of which is the Incarnation, is the absolute religion and has from eternity been the constant purpose of God for man, and could not possibly fail to come into being under any contingency whatever. No one doubts that "the Gospel" is embodied in creation itself, and that, as the Scriptures teach, it was "in the Son of His love" that "all things were created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers," that "all things have been created through Him and unto Him" and that He is therefore

the goal to which all creation tends. But it does not in the least follow from these great facts that the Incarnation was not contingent upon the fall, and is not conditioned on sin, and is not fundamentally in order to the recovery of man from sin,—as the Scriptures reiteratingly and invariably teach.

Nor is it a “deeper view” of it but a hopelessly shallow view rather, which, in order to preserve its high place as the end of creation, and as absolutely predestined to take place, seeks to view it as independent of the fall and as standing in no essential relation to sin,—as if, forsooth, its connection with so uncertain an occurrence as an act of the human will would destroy all its own certainty. Any really deep view will assuredly shake itself free from this tissue of inconsistencies. God’s plan is, of course, one and all-embracing; within its ample scope is included everything that comes to pass. The fall, though as an event in time it was contingent, that is, dependent on the action of the human will, was no more uncertain of occurrence than the Incarnation itself, which also was an event in time and contingent on the other events with which it was connected. If man was not created without his high destiny already in view: so neither was he created without his dreadful fall as fully in view. God did not create him first, and then stand helplessly by to learn only through dire experience what he would do: and only then painfully adjust Himself to the altered and unexpected conditions. Before man was created every step was already in view, through which he should attain the high destiny in store for him: and the course of the actual occurrences only unrolls the scroll of the eternal purpose. That the fall is actually one step in the actual course of the history of man journeying on to that far off divine event, is the sufficient evidence that it was contemplated as such in the Divine mind from eternity. And it is entirely idle to seek to exclude it from our contemplation and to inquire what would have happened had it not occurred—that is, what would have happened had God been deceived in the course of events which He had anticipated and provided for. As a matter of fact, if it can be said—and it can be truly said—that the Incarnation was contemplated and provided for in creation itself and we may seek to discover and trace the provisions for it made in creation: it may with equal right be said that the fall was contemplated and provided for in creation

itself, and we may with equal right seek to discover and trace the prophecies of it made in the very fabric of creation.

In a word the parties to this debate are not in disagreement as to whether the "incarnation forms an element in the original creative purpose of God", as to whether it was absolutely determined upon from the beginning, as to whether Christianity, therefore, is the "absolute religion." They are in disagreement only as to what is technically called the "order of decrees", that is, as to the relations in which they understand the several elements of God's plan to stand with reference to one another,—unless indeed the difference be pushed so far as to question whether God has acted on a plan at all, and whether His plan, if He had one, is all-embracing. Surely the deeper view and the higher view and the only worthy view, is that which recognizes God as GOD, in all the fulness of the connotation of that word as expressive of the All-Wise and the All-Holy and the All-Powerful One; and which insists that He shall remain to our thoughts GOD, in the completeness of His purposeful personality and of His absolute control over the work of His hands: that which can take up into itself, in a word, the Saviour's declaration that not a sparrow falls to the ground without Him and that He has numbered the very hairs of our head. To such a God there belongs of necessity an all-inclusive plan for the government of the universe; and He contemplates this in all its parts from the depths of eternity: and in the unity and completeness of this plan the fall too will take its place, and the Incarnation as contingent upon it, but not therefore in any way uncertain of occurrence,—towards which therefore the whole creation may move.

It is to this more worthy conception of God in His relations to His creatures—a conception that magnifies Him supremely, no doubt, in His Being and in the whole complex of His divine Perfections, but which throws out into peculiar prominence His consummate attribute of Holy Love,—that the Scriptures point us, when they tell us with such consentient voice that the determining end of the Incarnation of the Son of God was redemption from sin,—that the saying is faithful and worthy of all acceptance, that it was in order to save sinners that Christ Jesus came into the world. And if that be true,—simply true, broadly true, true just as it stands in these pointed words, and in all the reach of its

meaning,—why then from that fact alone we may learn anew what the height and depth and length and breadth of the love of God is. And surely we may say with Bonaventura, that even if some other opinion of the motive and end of Christ's coming into the world seemed to us more consonant with the rational judgment, it would nevertheless be this that would commend itself to the Christian heart,—“because it more ardently kindles the affection of faith.” In very fact not only does the unvarying voice of Scripture commend this doctrine of the principle of the Incarnation to us, but so do also the ineradicable demands of the Christian soul. Only so is the distance between God and man recognized with due poignancy. Only so is the “blood of Christ” given its proper place in the saving process and in the plan of God. Only so is the amazing love of God made to stand out in its full wonderfulness. And only so is the answering love of the saved sinner drawn out to its full height.

THE PUBLICANS IN JEWISH LITERATURE AND THE NEW TESTAMENT.

REV. J. F. RIGGS, D. D., EAST ORANGE, N. J.

There is a deep ground-swell of popular hatred toward the publicans, felt rather than expressed, in the pages of the New Testament. It is perhaps even more strongly indicated in Jewish literature at large, and it would be easy to gather examples, if that were needful. There is no question as to the fact, we ought however to ascertain if possible the exact nature and origin of this remarkable emotion. It is not a sufficient explanation to assert that tax collectors are always unpopular. Such is not the case, and further, the feeling indicated in the Gospels is not simply dislike, but a serious and deliberate grouping of the men known as publicans with harlots and other gross sinners.

In modern civilized states the national income gathered by taxation is closely associated in the popular mind with the abstract notion of the civil law, and carries with it the dignity that is inherent in that conception. Hence while it may be burdensome, it does not become the object of hatred. But our idea of civil government was practically unknown to the Asiatic peoples

of Biblical times, and indeed is almost unintelligible to modern Orientals. To them there are but two possible notions of government, namely the ecclesiastical and the military. An officer of the sovereign represents therefore to the eastern mind either religion, or else the mere notion of the sword, conquest. Take an illustration from the Ottoman Empire of to-day. A good and substantial Turk might (theoretically) pay his taxes cheerfully, because the monarch is *his* Sultan, and the sword of Othman represents a triumph both of the Muslim faith which is *his* religion, and of the Turkish race, his own flesh and blood. But the Armenian cannot pay his similar taxes in a like cheerful fashion, because that monarch is not his own prince, but a foreigner, an alien, and the sword of Othman represents to his mind a triumph which is utterly outrageous in the ecclesiastical sense, and ruinous in the military sense. Hence fear and hate develop a mutual antagonism that is deeply pernicious, and which makes any true loyal national feeling impossible. It was very much the same with the conquered regions subject to the Roman Empire. In Palestine, for example, Roman power came into sharp conflict at once with racial pride and the traditions of their ancestral faith. The memory of king David and the Law of Moses alike made foreign domination odious. It did not appeal to them as civil government, it seemed to the Jew simply as the cruelty and the superstition of the barbarian. It was bad enough to see the man who was really a Roman asserting his authority on the sacred soil, but when a native born Hebrew turned squarely around and entered the service of the foreigner, this was far worse. It assumed the character of treason, and the man became in the popular eye a traitor to his nation. Nor could the difficulty be overlooked. It was omnipresent, forcing itself on the eyes and ears of all men at all times. Even the Governor bore the Latin title of Procurator, which originally signified a collector of taxes. This meaning may have grown faint in the language of Rome, but we know from Tacitus (Annals XII. 60) that the term was so used in the time of the emperors. Even if the functions of the Governor in Judea at the time of Christ were purely military or civil, having no direct connection with taxation, yet the title clung to him, and marks the deep impress made by the primitive system.

As a general rule the taxes were not levied directly by officers

of government, but the business was let out by contract to such men as might be financially strong enough to assume the task. Josephus expressly describes the system in vogue, and the method of its working in Egypt under the Ptolemies. He gives also a long account of the appointment of a new collector for Judea in the days of the High Priest Onias. Such a contractor was of course a man of wealth, and usually of some social standing in the community. It is fair to assume that Zaccheus was a type of this class, while the apostle Matthew was one of the subordinates. There are certain universal principles of human nature that always apply, and in any place where a tax is to be collected there will be efforts at evasion, and unworthy tricks on the part of the citizen on the one side, and some sort of overcharge or oppression on the other. In one Hebrew book there is mention made of walking-sticks so made with a hollow or pocket as to carry pearls, and so evade the custom-house officer. Usages differed widely in various parts of the Empire, and even in the same part at different times. Hence statements made by authors in regard to Egypt, Palestine, or Northern Africa, might seem contradictory. One was true at one time and place, another under circumstances totally different. Taxes paid at Capernaum went directly into the coffers of Herod Antipas. But the revenues of "Judea, as an imperial province went not into the treasury of the Senate, the *aerarium*, but into the imperial treasury, the *fiscus*. Judea therefore in the strict sense, paid its taxes to Cæsar". Matthew xxii. 17.

Different methods of collection are recognized by the apostle in Romans xiii. 7. There was a tariff levied on goods transported from place to place; as for example at the city of Gaza, where custom dues must be paid on spices exported from Arabia to any other part of the Empire. But beside this system there was a property-tax, and a poll-tax. Appian says that the poll-tax was really an income-tax of one per cent. on the assessed valuation. But there might arise a controversy as to the valuation of the property, and so an opportunity for any imaginable petty extortion. Large sums were certainly raised, as we know from the enormous outlay in various directions. Wars, temples, city-building, and ships, to say nothing of individual extravagance, these all prove that the revenues were considerable, though not on

the whole equal to those of any first-class modern state. Diodorus tells us that the custom duty levied on the fish caught in Lake Moeris, Egypt, was allotted to Queen Arsinoe as a part of her private personal income, and that it was worth to her a net sum of one talent per day. Twenty-two different sorts of fish were caught and cured on that little sheet of water. The Egyptian revenue papyri tell us also of a salt-tax, a police-tax, a dyke-tax, a tax on orphans, and much more besides. Ptolemy Epiphanes by a mere arbitrary decree undertook to levy a new and extra tax of five per cent. on all sales, to be paid by the purchaser, thus adding five per cent. to the price of every marketable article in the land. Professor Mahaffy suggests that possibly this new burden may have been one cause leading to the assassination of Epiphanes, B. C. 205. Herod the Great dealt with his subjects as he pleased, irrespective of Roman authority, and he levied or remitted taxes by caprice, without interference from the Emperor. The matter of tax exemptions is a curious topic for inquiry by itself. It has always been the policy of monarchs to favor certain places, not only in taxation, but in other ways. This has sometimes been for the purpose of gaining a temporary end, when the city was founded, or in some emergency. Mark the privileges conferred upon Constantinople by the Ottoman Turks, on St. Petersburg by Tsar Peter, and on Alexandria by the Ptolemies. It was an official distinction in Egypt, that the citizen of Alexandria could only be beaten with a stick, while in other parts the *koorbash* (whip of rawhide) could be used. The agricultural wealth of Egypt was very exceptional, and that country with its seven millions of peasants and its incomparable Nile, could bear a system that was a frightful load on other lands. Tacitus tells us in his *Annals* (II. 42) that the taxation of Syria and Judea was regarded as very burdensome. Only a fraction of the surface is really susceptible of cultivation in a limestone country, and it is not fair to compare Palestine with Egypt, where the entire surface is alluvial, and where every thing lives "whithersoever the river cometh".

In an isolated spot here and there it may have been more endurable, as at Palmyra, where there was a local autonomous administration of the custom revenues. But generally the sufferings of the poor provincials were extreme, and the odious "publi-

can" with government power behind him, became an object of terror and chronic bitterness to the common people. The fact that he had legal support in his exactions made him seem to the peasant to be overbearing, whether he was really so or not. Undoubtedly there were many cases of cruel abuse, as in the Turkish Empire to-day. The wolf is not very tender in his dealings with the lamb, and there must have been many of the publicans who feared not God neither regarded man. It is not strange therefore that the average Hebrew boy in a Judean town grew up to manhood with the feeling that the publican was an implacable enemy of his race, that he was a foreign hireling, or else a domestic traitor, a robber who could not be arrested or checked in his career, an unholy emissary of vile and pagan superstitions.

One other feature of Oriental life should be noted as throwing light on this topic. It is a psychological peculiarity of the Oriental that he has no sense of what we call accuracy. His notions of Arithmetic are very poor. His taste runs to poetic figures rather than to exact statements, and he cherishes a sort of contempt for mathematical details. Ask a Turk, How many minarets are there in Constantinople? and he gravely answers, "Seventy-seven thousand". He does not really mean to say that in an arithmetical sense, but it is his oriental way of saying that there are a great many. This mental infirmity runs through all the strata of society, Sultan to street beggar, and for that very reason some governmental functions are made much more difficult. If a general census is ordered, the people take the alarm, supposing that it is the initial step for a new mode of oppression. No mere official disclaimer can quiet their fears, for they have listened to government falsehoods too often. Anything of that arithmetical nature is inseparably connected in their minds with military oppression or forced labor on public works. It is a tedious task to undo in the minds of the Egyptian peasantry the mischief wrought by the cruel methods of Mohammed Ali, and Ismail Pasha. Their canals were necessary, but the memory of the forced labor is a fearful nightmare of oppression.

The Oriental loves to give a voluntary present to a superior of his own race, but he hates to pay a tax, especially to an alien. He loves the poetic and hates the prosaic. He willingly prostrates himself in harmony with the tenets of religion, but is very reluc-

tant to have his name written in a book under the mandate of the civil law.

In making up our estimate of the case then, as the publican stands out on the pages of the New Testament, we can feel a measure of sympathy on both sides of the case. Many of the duties of a state appear to us self-evident, and the expenses of administration are a matter of course, hence our sympathies go with the publican, and we recognize him as a dignified figure in the body politic. But on the other hand we can see how he stood to the plain men of that period, as the representative of three things that were highly offensive, each for a separate reason. The publican walked the streets of Jewish towns at once the representative of pagan superstition, which was abominable; of military conquest, which was cruel; and of Arithmetic, which was ridiculous.

As for the fabric of society which must be maintained, they utterly failed to see any dignity in it, or to mark the publican as in any worthy sense the spokesman of that society.

The Romans understood these matters better than other ancient peoples, yet even the Romans were dragged down by the load they tried to carry, and it was left for the Gospel of Jesus Christ to lift society out of the mire, and to make the modern fabric of civil government as we understand it a possible thing. And in the case of the Apostle Matthew, we note with delight the change that had passed over him, the very revolution in mind and heart that had taken place, before he could write of himself as he did. For he knew the temper of his own times, he knew well what the term publican meant, yet so fully did he enter into the spirit of Jesus, that writing of his summons to the apostolate in the tenth chapter of his book and the third verse, he gives his own name as called by the Lord to this lofty service, but adds to the name the epithet PUBLICAN. He had passed from the service of Rome to the service of a higher KING.

THE PARABLE OF THE UNJUST STEWARD.

PROFESSOR C. C. HERSMAN, D. D., RICHMOND, VA.

This paper will be introductory, the object of it being to prepare the way for the study of the contents of the parable itself.

How shall we *designate* the parable? The title commonly given is "The Parable of the Unjust Steward," taken from verse 8 of the Authorized Version. This designates him from the standpoint of his real character, as shown in his dealing with his master's property and possibly with the tenants of the property. He certainly defrauded his lord, and may have acted unjustly with the renters. The rendering in the margin of the Revisers, "the steward of unrighteousness," is closely conformed to the original, and is descriptive of his real and abiding character, and not of this particular manifestation of it. The deep-seated badness reached its crisis in this final act of unrighteousness. We use in our English tongue these abstract nouns, instead of the corresponding adjectives, in the same way, to designate the very personification of character.

Others have preferred to call him "The Unfaithful Servant," taking as the central thought the tenth verse, "he that is faithful in a very little is faithful also in much." Unfaithfulness in every form involves more or less injustice. He was unjust because he occasioned loss to his master: he was unfaithful as he proved recreant, at a crisis, to the position of trust and responsibility in which he was placed.

Viewed from the use he made of his office after notice of ejection we might call him The Provident Steward. Thus he may be characterized from the wrong to his master in the roguery he practiced, or from the betrayal of the trust committed to him, or from the foresight he manifested for the future.

The *connection* in which it stands is striking. It follows immediately the parable of The Prodigal Son, and is followed by that of Dives and Lazarus. At first one wonders that it is placed in such company as the three preceding parables of grace, two of which illustrate the outgoing love of God for the lost sinner, and the third, the rise and growth of repentance in the lost sinner, and his return to the Father. These were spoken to silence the murmurs of the Pharisees that Christ had received sinners, such as the publicans, who were drawing near to hear him. They set over against the exclusiveness, self-righteousness, and contempt of the Pharisees for sinners God's yearning and ceaseless love for them, not satisfied till they are found and brought back home. Grace and love may be seen not merely in seeking the sinner, but in

warning the disciple against self-indulgence. One of the strongest temptations to self-indulgence is wealth. This thread seems to run through these three parables. In the prodigal son we have want and poverty, induced through wasted goods, as a means of repentance. The dire necessity to which the extravagant waste of his patrimonial estate had reduced the prodigal, awakened in his soul the thought of, and kindled the longing for, his home. It was the keenly felt want that brought him to his senses and stirred in his bosom the thought of his father, which his revelry had extinguished. By timely and genuine repentance thus brought about, he was restored to his home which he had forsaken, and was welcomed by the father whose love he had justly forfeited, but never lost. In the case of the steward we have goods unrighteously acquired but prudently used. He helped others by using in his extremity without conscience and without stint wealth entrusted to him, and thus by wise foresight secured an earthly home. In the case of Dives we see wealth made the supreme and final good. This man made riches his god, spent his wealth, inherited or righteously acquired, for all we know, on clothing and food, the most delicate and costly, lived for self alone, with no love to God and no compassion for man, and thus lost an eternal home.

Whether these three parables were brought together by Luke because they were actually spoken in this order by Christ, or arranged in this order by the historian according to the thread of connection now indicated, or some other which we may not clearly see, it is evident that the Evangelist saw nothing incongruous in grouping them together. Even granting that there is a break between chapters 15 and 16, the two parables of chapter 16 seem to have been spoken on the same occasion. The connection is seen in the structure of the chapter. Verses 15-19, which seem on the surface to be wholly disjointed from what precedes and follows, which have been called "*dissecta membra*," marring the unity of the chapter, and severing all connection between the two parables, are really the refutation of the objection in verse 14, flung contemptuously at the teaching of Christ in the preceding verses, especially verses 9 and 13. We cannot now turn aside to show what that objection is, and how these verses answer it.

Note how the second parable echoes, or illustrates in a strik-

ing manner some of the thoughts of the first. It enforces the lesson of the first, that we cannot serve God and mammon, by showing how the supreme service of mammon had utterly excluded the thought of God from the life of the rich man. It shows that the Gospel did not supersede the moral teaching of the Law and the Prophets, as Dives is told that obedience to Moses and the Prophets will lead his brethren to the bosom of Abraham. It shows that God does not see as man sees. The rich man despised and neglected the poor man, who was laid at his gate, begging for the crumbs of his bounty. Lazarus, neglected by man, was the object of God's love in life and the sharer of glory in death.

The *difficulty* of the parable is well known by all who have studied it even superficially. Many Bible students, earnest and devout searchers for the truth, have been perplexed about the drift of the passage as a whole, and about the particular truth taught in some parts. These difficulties and their consideration will be noticed as the exposition proceeds. We ask now, how shall they be treated? What ought to be our attitude to the narrative in view of them? Those who believe in the inspiration, or even the honesty, of the historian will accept the parable as a genuine utterance of our Lord, though no perfectly satisfactory solution of them has been, or can be, given. They will treat these difficulties here as they do those elsewhere. They will accept the narrative as true, and reverently judge of what Christ should say by what there is good evidence to believe He has said. Others have seen in this and the following parable teaching so divergent from the body of Christ's instruction as to lead them to question or deny their authenticity. To one special phase of this position we call attention. It is alleged that Luke either did not quote our Lord correctly, or that he has deliberately put these two parables into His mouth to teach his own lesson. That lesson is to depreciate wealth and magnify poverty. We are told that it is this same Luke that records the condition of the early disciples who had all things in common.

The Evangelist, it is represented, was an Ebionite, a sort of a modern socialistic leveller, in whose eyes wealth was an abomination; who saw in the riches of a rich man his damnable sin, and in the poverty of a poor man his meritorious salvation. He has,

therefore, distorted the teaching of his Master, or aped his parabolic method, to emphasize the worthlessness of wealth and to exalt the merit of poverty. The steward acted well in wasting his master's goods, and in reducing the rental of his tenants:—the keepers of heaven did a most praiseworthy thing in consigning Dives to despair and torment while opening the gates of bliss to Lazarus:—that the steward of our parable is not condemned, but rather extolled, for getting away with his lord's goods: that the sole moral delinquency of the rich man is the small and pardonable offense of neglect of a beggar who thrust himself on his attention, even if this much can be proved: the chief ground of his being eternally undone was his riches, just as the ground of the poor man to the favor of heaven is not his piety, but his miserable lot in this evil world. Such is the representation. A socialist might take the same position, and plead the same example. It is a question of practical importance for our day to look at this construction of the parable. The Scriptures hold up every where the danger of wealth, the tendency of men to trust in it, the difficulty of living an earnest and consecrated life when surrounded by wealth and the luxuries and temptations that follow it: the Gospel is preached to the poor, they have the offer of that which is infinitely more valuable than unsubstantial wealth: Christ and the apostles were friends of the poor: the church of Christ is commanded to care for the poor, and she has done it nobly, but not to that extent that she might have done. While all this is true, there is not in the teaching of our Lord or any of His apostles anything that will for a moment sanction the war between labor and capital, poverty and wealth. We shall show that there is no ground for such an interpretation of this passage. We argue, first, common honesty would have forbidden Luke to represent them as spoken by Christ. It may be pardonable in a romancer, or even in a historian who so guards his language as to prevent any misunderstanding. There is no such guard here. For the same reason Luke could not have distorted the teaching of Christ. We answer, second: it is impossible for Luke or any other man to have originated these parables, especially the second. The reserve about the future world, the artistic power, the pathos, the vividness of description—all these betray the inimitable touch of the Master. We answer, third: such a view breaks down under a

critical study of the record itself. Take the first parable. What evidence does it furnish for such an interpretation? Does it show that the steward is praised on the ground that he had defrauded the rich man and favored the debtors? Is there no condemnation of his act of deceit and theft, expressed or implied in the record? Verses 8 and 9 in appearance only show that Christ commended the steward for the effect of his deed on the property of the master. The lord in that verse is "his lord," as the Revisers correctly render, and not our Lord. Now would any rich man pass a eulogy on his servant simply because he had damaged his property? While smarting under loss occasioned by him, despising his moral character, if he had any himself, and willing to see the rogue suitably punished, he might yet see some display of inventive genius in his method of roguery that might provoke a smile or even praise. Even if the record were entirely silent about the moral character of this agent, we would be compelled to infer that there was some other reason for commendation than the destruction of wealth. But the moral character is not glozed over by the speaker of the parable as though it were lost sight of in the joy over the spoliation of the rich man's goods. It is made prominent by a strong assertion of his unrighteousness in the very place where we would least expect it on the theory in question. Up to this point his character is only implied in his conduct, the wasting of the goods and the notice of ejection. Now, just before the commendation of the master is referred to, lest the ground of it might not be understood, or in some way escape the attention of the disciples, it is especially noted that he was unrighteous, and then follows the real ground on which he was praised. This caution is repeated at the close of the parable. It is perfectly clear that the speaker of the parable neither glozes over the bad character nor makes it the ground of his praise. We offer now no reason why we are made to learn a lesson from such a character: we have only aimed to show that he is such a character, as seen from the record. It is not passed over as a matter of no concern whatever who ruined or damaged the estate of the rich man, if only it were damaged in the war of wealth and labor.

It could be easily shown that the second parable no more ignores moral distinctions, than the first. This being proved, the allegation that the two are designed as a fusilade against wealth

vanishes, and with it all support for socialistic reform, so-called.

We close this introductory paper with one other observation about the difficulties of the parable. We recognize to the fullest the knotty points in it, but we are constrained to believe that the diverse conclusions reached as to the meaning and application of it are, to a very considerable extent, due to diverse principles of interpretation. When the lord and the steward are made to represent *particular persons*, we are not surprised that commentators have found many and often grotesque applications. Many of these are the result of making the mere setting a significant part of the parable. From the very nature of a parabolic discourse there are details that were not meant to convey any lesson, but serve as drapery to complete the picture. The lesson that Christ intended to teach in this one required the introduction of a person put in trust. If there must be a steward, there must be one rich enough to have an estate to be managed, as the poor manage what little they have in person and not through an agent. In the application we may legitimately enough conceive of God as the actual possessor of all with which we are entrusted, but the principal thought is stewardship, and the use the steward made of it, or should have made of it. Some have drawn the lesson from the use he ought to have made of it to advance the interest of his lord. The lesson will then be one of fidelity, enforced by the consequences of unfaithfulness. The chief lesson is then drawn from verses 10-13, and verses 8 and 9 are parenthetical, an expression dropped in passing, to call off attention for the moment from the main topic. Some have drawn the lesson from the use he made of his stewardship for himself without indicating the *means* by which he advanced his interests. We are then counselled in *general* to act as prudently for our eternal interests as this factor did for his temporal interests. The argument is then *a fortiori*: if a fraudulent servant was commended by his earthly master for his prudence in providing for his temporal future, much more will a righteous servant be commended by his heavenly Master for providing for his eternal future. On this view the lesson is drawn from verse 8. Some have found a two-fold lesson drawn from the provident use of his lord's wealth and the *means* of using that wealth, to benefit his fellows. Then we are counselled to a pru-

dent regard for our eternal interests by the practice of beneficence to the needy as a means to securing these interests. We are exhorted to secure by a beneficent use of these possessions friends in this world who will receive us on our arrival in the world to come.

Then the argument will be: if an earthly master commended the prudence of an unjust servant in the fraudulent use of possessions committed in trust to secure his temporal interests, much more will the heavenly Master commend his righteous servant in a beneficent use of possessions committed in trust to secure his eternal interests.

Commentators have thus found in the parable either the single lesson of fidelity, or prudence, or beneficence, or the twofold lesson of prudence in general in the use of possessions with a view to eternal interests, and beneficence as the means to that end.

The idea of prudence is contained in the commendation of the steward, and that of beneficence derived from the implied benefit to the debtors, or the counsel of Christ to make friends of the mammon of unrighteousness. The latter is more correct, as it may be questioned whether there was any real beneficence in the steward's conduct to the debtors. The stolen goods should have been restored to his master, provided they were stolen; or the damage done by waste made good to him. Which of these views is better sustained by the parable will be seen when we shall have completed our study of it. Bear in mind these different lessons in the reading or study of the parable.

BETHLEHEM OF JUDAH.

PROFESSOR R. L. STEWART, LINCOLN UNIVERSITY, PENN.

There are two towns in Palestine which have borne the name, Bethlehem, from the days of Joshua until the present time. One is in the territory originally assigned to Zebulun, about seven miles south-west of Nazareth; the other is in the hill country of Judah, a little more than five miles south of Jerusalem. The northern town is mentioned in connection with the allotment of the tribes under Joshua, and again in the book of Judges as the home of Ibzan, the successor of the warrior-judge Jephthah (Josh. xix. 15; Judges xii. 8-10).

The original designation of the town in Judah was Ephrath. It had this name in the days of the patriarchs—a term indicative of its fruitful surroundings—, but after the conquest it was known as Beth-lehem, the house of bread. In the earlier period of Jewish history it was usually distinguished from Bethlehem in Zebulun by the double name Bethlehem-Judah, or Bethlehem-Ephratah.

For many centuries the ancient city of Zebulun has been in ruins, and its existence has been almost forgotten; while Bethlehem-Ephratah, once among the least of the cities of Judah has become the chief of all the hallowed places of the Land, and its name to-day is one of the most familiar household words throughout the wide domain of Christendom. Bethlehem is on the line of one of the most ancient caravan routes from Syria to Egypt, and, like Bethel, Jerusalem and Hebron, its suburbs eastward extend almost to the border of the Wilderness of Judea. A few years ago this roadway was graded and made wide enough for carriages as far as Hebron. It begins at the Jaffa gate of Jerusalem and follows the valley of Hinnom as far as the south-west corner of the city wall. Thence it continues southward to the entrance of the broad valley or plain of Rephaim, which it traverses for a mile or more until it contracts into a narrow valley and bears off to the west. From this point the route ascends the northern slope of a rocky ridge to the Greek convent of Mar Elyas, which occupies a commanding outlook in a slight depression on its summit. From this elevation the traveller gets his first glimpse of Bethlehem, and here also he can see a portion of the city of Jerusalem. From Mar Elyas the road descends to Rachel's Tomb where it diverges slightly from the main route and leads by a gradual ascent to the gate of the city.

Bethlehem crowns the summit of a long, chalky ridge which projects eastward from the main range. On the north, east and west where the ridge stands clear of the plateau the slopes, naturally abrupt, have been fashioned by the hand of man into irregular groupings of broad terraces, rising in places like giant stairways to the summit.

These terraces are supported by a retaining wall of large stone blocks and within these stone ramparts the rich alluvial soil carried up from the valleys nourishes acres of vineyards and olive

yards with here and there a grove or orchard of flourishing fig and almond trees. Nowhere in all the hill country of Judah do we find a succession of terraced slopes in a state of better preservation, and nowhere can we get a better impression of the advantages of this ancient method of cultivation, by which, in the good days of Israel's prosperity, the hills now barren and waste, yielded rich harvests of grass and grain as well as the choicest fruits of the olive, the fig, and the vine.

As seen from the northern and eastern approaches the terraced heights, which sweep in graceful curves around the shoulder of the hill, the long line of white houses, which seem to rise in tiers above them, the steep ascent to the gate, and the pile of massive fortress-like buildings, which surround the Church of the Nativity—present a picture of rare beauty and attractiveness. While nominally a Christian village, Bethlehem retains more of the ancient Jewish types of village life and architecture than any other town of Southern Palestine. In its solidly constructed stone houses, with central courts; its flat roofs; its latticed windows and its narrow streets, flanked by blank walls on either hand; we see far more of the ancient than of the medieval or the modern. Says Canon Tristram, "This chalky ridge crowned with the long narrow street, with various alleys on either side of it, presents us with one of the few remaining specimens of an old Jewish city, for, excepting in the disappearance of the wall, it is probably unchanged in architecture and arrangement from what it was in the days of David". Founded upon the living rock and undisturbed by battles and sieges through most, if not all the ages, of its existence Bethlehem has suffered but little from change and decay. Ancient Jerusalem has passed through more than a score of sieges and now lies under ruin heaped upon ruin, but Bethlehem in the midst of the destructions and desolation which have swept over the land of Judah, has ever been a sheltered spot; and, as becometh the birth place of the Lord of Glory, has remained through all the changeeful centuries, a 'home of peace',—a 'house of plenty.'

"O little town of Bethlehem
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by".

The first mention of this upland village is in connection with a

pathetic incident in the life of Jacob, well nigh forty centuries ago. As the Patriarch, after many years of absence in Padan Aram, drew near to this place on his return journey to the home of his childhood in the South country, his beloved wife Rachel was prostrated by a fatal illness. In giving birth to Benjamin her own life went out and she was buried by the wayside. Over her precious remains Jacob erected a pillar, and from that day until the present time the spot where Rachel sleeps has never remained without some mark to preserve its identity. It was a well known spot in the days of Moses, and of Samuel and through all the centuries following it has been revered and carefully guarded by Hebrew, Moslem and Christian. When on his death bed in Egypt, many years after the death of Rachel, Jacob made mention of this sad bereavement in words of touching tenderness:—"And as for me when I came from Padan, Rachel died by me in the land of Canaan in the way, when there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem".

"We may well recall," says a recent writer, "how the prophet represents Rachel sitting weeping for her children as the long train of captive exiles passed from the south on their way to Babylon, and note how the tomb is close to the roadside: and then as we see Bethlehem not a mile distant we understand how aptly the Evangelist transfers the figure to the Massacre of the Innocents by Herod."

Some of the most interesting and important events in the providential unfolding of the plan of Redemption are interwoven with the story of Bethlehem. By a Divine allotment and ordination this mountain hamlet of Judah became the ancestral abode of Boaz; the home by choice and adoption of Ruth the Moabitess; and the birthplace of David, the great-grandson of Boaz and Ruth, to whom is given by common consent, and by Divine sanction, the first place on the list of Israel's noblest and most renowned Kings.

At the foot of the terraced slope directly east of Bethlehem there is an open valley or plain, known as the fields of Bethlehem, where Boaz and his reapers labored, and where Ruth gleaned after them among the sheaves. Beyond this strip of cultivated land, in which each inhabitant of the village has his little plot of ground,

indicated as in the olden time by a stone landmark, lies a large tract, which reaches to the edge of the Wilderness. This from time immemorial has been the common pasturage of the shepherds of Bethlehem. On this open space, and at times far down on the slopes of the wilderness below, David, in his youthful days, kept his father's flock.

Somewhere on this ancient pasture land, and well nigh a thousand years after David had been gathered to his fathers, a company of shepherds were keeping watch over their flocks by night, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." When the angel began to speak to this little company on that night of wonders he was alone; but as he ceased there was a rustle in the air, a quivering of swiftly moving wings, a glare of surpassing brightness, "and, suddenly, there was with the angel a multitude of the heavenly host^a praising God and saying, Glory to God in the highest, and on earth peace, good will toward men".

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is now come to pass, which the Lord hath made known unto us. And they came with haste and found Mary, and Joseph, and the babe lying in a manger".

In these inspired words, so artless in arrangement and so sublime in signification the Evangelist tells the story of the announcement of the Holy Birth of the Babe in Bethlehem. There are good grounds for the commonly accepted belief that the Church of the Nativity covers the site of the Inn or lodging-place in which this amazing event took place. More than five hundred years before the birth of Christ the prophet Jeremiah makes mention of the "habitation" or caravansary of Chimham, which was by Bethlehem, on the way to Egypt (Jer. xli. 17). This was probably a portion of the patrimony of David which was given to Chimham by the king, at whose table he was an honored guest, as a token of

gratitude for the kindness shown to him when an exile in the land of Gilead by Barzillai, his father (2 Sam. xix. 39-40; 1 Kings ii. 7). It is scarcely possible that in a town so small as Bethlehem there would have been more than one Khan or Caravansary; and it is a well known fact that the location of buildings of this character has rarely if ever been changed in Eastern countries.

In its ordinary form the Khan consists of a square or oblong enclosure or court, constructed of rubble or hewn stone, with chambers of one or two stories built inside or against the inner walls. On one side—usually the side opposite the gate—of this enclosure, there are stalls or stables in which the animals belonging to the caravans or travelling parties can be sheltered and protected. Sometimes the Khan is located at the base of a low ridge or cliff, which serves as a wall on one side, and in such cases the stalls or stables are recesses or caves, easily made by burrowing into the face of the soft, limestone rock. “Many inns or khans”, says Dr. Thomson, “have caverns of greater or less extent below them—that is on the ground floor—, where cattle and flocks are sheltered, and stone mangers, like those in stables, are built along the walls”. In view of these facts there is nothing incredible, in itself, in the tradition which indicates a grotto in the crypt of the Church of the Nativity as the place where our Lord was born. The stately Basilica, which for fifteen hundred and seventy three years has marked this hallowed spot, was built by Helena, the mother of Constantine. It is unquestionably the oldest monument of Christian architecture in the world. It escaped destruction when all other houses of Christian worship were destroyed; and for more than fifteen centuries the birth of Christ has been celebrated at Christmastide, with great pomp and ceremony, within its walls. It is a significant fact, also, that the grotto, now known as the “Chapel of the Nativity”, was regarded as the birth-place of our Lord two hundred years before the Basilica of Helena was erected. Justin Martyr, who was born about the beginning of the second century—only a few years after the death of the apostle John—describes the place of Christ’s birth as “a certain cave close to the village of Bethlehem” (Dial. ii. 7). A century later Origen asserts that the cave in which he was born and the manger in which he was laid were still shown in Bethlehem. Eusebius and Jerome confirm this testimony and the latter gave

the best evidence of his belief in the genuineness of the site by taking up his permanent abode in a similar grotto close beside it. Here he lived and labored for the greater part of his long life, giving to the Christian world as the result of his patient labors, in this lowly abode, the Latin or Vulgate version of the Scriptures.

Major Conder of the Survey party, who had exceptional opportunities for the investigation of the evidence which bears upon the authenticity of this site, sums up the testimony in its favor as follows:—"This is almost the only site which we can trace earlier than the time of Constantine, and the tradition seems to me to be credible, because, throughout this part of Palestine, there are innumerable instances of stables cut in rock, resembling the Bethlehem grotto. Such stables I have planned and measured at Tekoa, Aziz, and other places south of Bethlehem, and the mangers existing in them leave no doubt as to their use and character. The credibility of this tradition thus appears to be far greater than that attaching to the later discoveries, by which the enthusiastic Helena and the politic Constantine settled the scenes of other Christian events; and the rude grotto with its rocky manger, may, it seems to me, be accepted even by the most sceptical modern explorers".

The plan of the Church of the Nativity accords very closely with the description given by Eusebius of the original Church of the Holy Sepulchre at Jerusalem, which was also built under the direction of Constantine. It is one hundred and twenty feet in length by one hundred and ten in width. The interior consists of a central nave thirty four feet wide and two aisles on each side of it twenty five feet in width. The lateral aisles are separated by a double row of monolithic columns twenty feet high and two and a half feet in diameter. There are eleven of these massive pillars in each row. The floor is paved with large slabs of stone, broken in places and deeply worn by the tread of countless worshippers, most of whom have tarried but a few hours, or days at most, within its sacred precincts. The roof beams of the Church were originally of cedar brought from Lebanon, but during the reign of Edward IV. of England these were replaced by beams of English oak. One of the most notable events within the walls of this ancient sanctuary was the coronation of Baldwin as King of Jerusalem, on Christmas Day of the year 1101.

The Chapel or Grotto of the Nativity is under the choir at the east end of the Church. The floor of this rock hewn chamber, which is reached by a double flight of steps, is paved with marble. Its walls, except at one or two places—where the native rock may be seen—are lined with the same material and decorated with hangings of embroidery in silk and gold. Beneath a recess at the eastern end of the chamber a silver star let into the marble floor glows in the light of sixteen ever-burning silver lamps which hang above it; while around it is the inscription in Latin, which many a traveller from far away lands has read through tear-dimmed eyes,—“*Hic de Virgine Maria Jesus Christus natus est*”. Whatever we may think of the locality itself, that silver star in Bethlehem commemorates the greatest event in the long history of time. Here Love became incarnate, that Love might suffer and redeem. This Incarnation is the miracle of miracles, more wonderful even than the miracle of the Resurrection. It is now and ever shall be the crowning mystery of godliness that He, the Word, who was with God and who was God; “whose goings forth have been from of old, from everlasting”—“was made flesh” and came to dwell among us.

“For Christ is born of Mary
And gathered all above
While mortals slept, the angels kept
Their watch of wond’ring love.
O morning stars! together
Proclaim the Holy Birth
And praises sing to God the King
And peace to men on earth!”

RECENT BOOKS FOR BIBLE STUDENTS.*

PROFESSOR W. M. M’PHEETERS, D. D., COLUMBIA, S. C.

A thoroughly good book of reference, if not exactly a joy forever, is certainly a source of the greatest satisfaction—so long as it continues to be a good book of reference. Let no one suppose that our qualifying clause reduces the statement to which it is appended, from the rank of an important truth to that of an idle truism. The lapse of time, and the increase of knowledge, render what have been the best books of reference, antiquated and practi-

* For fuller titles, see page 60.

cally useless. We do not, therefore, derogate from the honor that belongs to its predecessors, when we give a hearty welcome to a new book of reference in any field. Further, while what we have said in regard to a good book of reference is true, one still needs to have a care in recommending such a book. For what would be the best book of reference for one person, might be the very worst for another. The value of all such books is in a large measure relative to the attainments, and even to the personal needs, of those who are to use them. There are books of this kind, like the *Encyclopaedia Britannica*, which attain such a lofty height of excellence, as to be practically of little value to all except the hardy and adventurous spirits who aspire to acquaint themselves with the alpine heights of literature and science. For this particular class, indeed, such a book may be far and away the best of its kind. But for a vast multitude less well equipped, or less aspiring, or with less leisure on their hands it may be practically worthless.

For the Bible student, few books of reference are of more practical importance than a reliable Bible dictionary. But again, there will be room for discrimination. Despite the laws of syntax, there may be more than one best Bible dictionary. For here, as in the case already cited, what may be best for one, may be worst for another. Of course, many scholars have been prepared to give a hearty, and all to give at least a qualified welcome to such notable successors of Smith's Bible Dictionary, as those now appearing under the titles, respectively, of the (*Hasting's*) *Dictionary of the Bible*, and the *Encyclopaedia Biblica*. Even those occupying the extreme opposite point of view from that occupied by the editors of these two last mentioned works, have been prepared to give them, if not a cordial God speed, at least a courteous and respectful reception. Their most ardent admirers, however, could hardly recommend these books as the best of their kind for the average Bible student. They are obviously intended, more particularly, for professional students, who have more or less acquaintance with the not precisely simple problems that are being mooted in the higher latitudes of Bible study. For this class of students they are, of course, indispensable.

Both of these dictionaries represent the highest degree of perfection yet attained in the book-maker's art. In this way their

rich stores of information are rendered the more easily accessible. To every leading article there is prefixed a table of contents, and to almost every paragraph a marginal caption. Both books contain the fruit of not a little patient research: both bring the information which they have to offer upon particular points quite up to date: both are characterized by much accurate scholarship and by excellent literary taste. The weak point of both is the tendency apparent in only too many of their articles wantonly to ignore and even distinctly to impugn the testimony of the books of Scripture to their own origin and to the character and course of Israel's history. For these reasons, despite their excellencies, neither of them is a safe book to go into the hands of a tyro.

Messrs. Charles Scribner's Sons are offering the *Hasting's Dictionary* at a subscription price which will bring it within reach of many persons of moderate means. While it contains not a few articles from the pens of those who bow unreservedly to the dogmatic authority of God's Word, it is only fair to say that as a whole it represents what may be called the mediating school upon what have come to be known as "questions of criticism." This renders it less startling and repellent than it would otherwise be, and perhaps for that very reason less safe. *The Encyclopaedia Biblica* represents "the extreme left" on questions of criticism. Perhaps, not one of the least services rendered by these books is the revelation they furnish of the real outcome of positions formerly alleged to be harmless. He must be blind indeed who can read the *Encyclopaedia Biblica* and fail to perceive that the result of dealing with the Bible upon naturalistic principles is to strip it of everything that can justly entitle it to any special reverence or even to any special respect.

Occupying a totally different sphere, and more suited to the needs and attainments of all ordinary students of the Bible, and, I may add, of much value to all students of the Bible for almost all ordinary purposes, is a *Dictionary of the Bible*, a handy quarto of some 802 pages, issued from the Westminster Press, Philadelphia, and prepared by Professor John D. Davis, D. D., of Princeton Theological Seminary. Dr. William Henry Green, himself no mean judge of such a book, bestows upon it the following high praise:

"The charm of the whole is the accuracy of the statements and

the candor and fairness manifested in dealing with disputed points. While there is no parade of learning, the results of the latest and best scholarship are everywhere presented. It may be accepted with confidence as embodying the fruits of the most recent and reliable researches and the utmost that is now known of the subjects treated. In matters that are at present in dispute among scholars, this fact is frankly stated, the arguments urged on different sides of the question at issue are candidly and succinctly exhibited, and the opinion of the author as to the state of the controversy is honestly given. Those who hold a different opinion will not agree with his conclusions; but no objection can be made to his method or to the fairness with which he states the opinions which he opposes." Whatever may be thought of this verdict, pronounced by a veteran teacher, upon the work of one of his most distinguished pupils, and by the Nestor of a faculty, upon the product of one of his honored associates, it is safe to say that Dr. Davis' book is likely to take the place, and is worthy to take the place so long and so well filled by Smith's Abridged Bible Dictionary. It is certainly a noble monument to the industry and the learning of its author, and a credit to the institution whose faculty he adorns. It promises to be, for many a day, not only the most convenient, but the most satisfactory book of its kind for all except a relatively small number of those engaged in Bible study.

In a book restricting itself to the space limits apparently prescribed for this, it would be easy, of course, to point out what may be called sins of omission. I venture to suggest, however, that it would endanger neither the sale nor the practical value of the book, if in future editions it were somewhat expanded. Some of the omissions to which Dr. Green called attention, can scarcely be regarded as intrinsically unimportant. My own reading has brought others to my attention. I can scarcely regard the treatment of the Text of the Old Testament, for instance, as adequate for the needs of even the ordinary student who happens to be plagued with a touch of inquisitiveness. More than this, it occurred to me, not unfrequently, while reading here and there in the book—for Bible dictionaries no more than other dictionaries are designed for continuous reading—that Dr. Davis would have rendered a really valuable service to a large number of readers, if

he had indicated briefly the best sources of fuller information upon many of the topics that he treats. Why, for instance, should he not in some future edition indicate from one to a half dozen or more of the best commentaries upon the several books of Scripture? Why should he not tell his readers where they will find the most readable and reliable accounts bearing upon the points of Archæology that come up in the course of his treatise? Could he not, without spreading his work out into two or three volumes, give a somewhat fuller discussion of such matters as the several books of the Bible? When one has done so well, it ought to be esteemed rather a complimentary criticism for his readers to feel that he could do better, if only he would remove some of the limitations under which he has seen fit to place himself.

When we pass from the consideration of a book like that of Dr. Davis to two others recently issued from the Knickerbocker Press, we enter a wholly new atmosphere. I mention these two books together because there is really a connection between them. They stand side by side in the same series. More than this, Professor Budde tells us that the theme of his book—“*The Religion of Israel to the Exile*,” was actually suggested to his mind by the theme of his predecessor, Professor T. K. Cheyne, of Oxford, who had written upon “*Jewish Religious Life After the Exile*.” So that, with reference to that of Professor Cheyne, Professor Budde’s book is not only a *post hoc*, but also in some sense a *propter hoc*. Professor Cheyne built a house, and seeing that it needed a foundation, the German Professor came along and kindly attempted to supply it. I think, perhaps, the house would have been just as stable without the foundation, as with it. But upon this question it is not necessary to go into detail. Looked at as mere books, each of these volumes is a gem. Of a size and shape which make it easy to hold them in the hand, printed upon excellent paper, in beautiful type, well leaded, attractive in their binding—the books themselves allure the reader’s eye, and gratify his taste. They seem to give some assurance that the matter contained in them will be found as attractive and satisfying to the mind as they themselves are to the eye. Nor do the contents altogether belie this promise. For looked at as “mere literature”—to borrow Mr. Woodrow Wilson’s happy phrase—these books are not without their charms

and merits. Of course, it was no surprise to find Canon Cheyne expressing his ingenious ideas in an easy, graceful, lucid style. Apparently, he does not know how to do otherwise. Nor is the charm of his book in its style alone. Canon Cheyne, besides his wealth of learning, has much keenness of insight, wonderful fertility of imagination, and a rare power of combination. Indeed, such is Mr. Cheyne's marvelous power of taking old material, and by slight alterations and skilful recombinations, working it over into new, and, upon the whole, surprisingly realistic forms that in reading him, one sometimes feels that the Cambridge Professor has missed his calling by not devoting himself to the writing of fiction pure and simple. His theme, in the present instance, furnished a fine field for the display of his peculiar powers. Stated briefly, the purpose of his book is so to reshape and recombine matter taken from different parts of the Old Testament that it will serve to illuminate the course of development through which, in imagination, he supposes the religion of Israel to have passed from the Exile and onward. When one finds now a phrase of a prophet, again a distich of a proverb; here a sentiment of Ecclesiastes, and there a stanza from the Psalms, taken out of their original context, and brought together so as at once to illustrate and justify a phase in the development of the religious life of Israel, of which we have no trace outside of this brochure, one is tempted to think that, with Canon Cheyne—and his methods—"nothing is impossible." One fancies that he can almost hear these multitudinous texts—taken out of the original mass, transformed beyond recognition, brought into new and, prior to experience, scarcely conceivable relations one to another—as, astonished at the change that has come over them, they say to Professor Cheyne, with trembling reverence, "We are the clay, and thou our potter." And truly, from the same lump, does the Canon, as suits his purpose, or his pleasure, "make one part a vessel to honor, and another to dishonor."

Looking at Professor Cheyne's book, then, as a work of art and of the speculative imagination, I am disposed to rank it very high. One must, however, confess to a certain feeling of surprise that it should have found a place among what professes to be a series of "Lectures on the History of Religion." Indeed, without abating one's appreciation of the book a whit more than Dr. Harper abates

his appreciation, of the narratives in the first twelve chapters of Genesis, one feels compelled to say of the, in many respects, charmingly sketched pictures presented in Professor Cheyne's pages, as Dr. Harper said of those earlier narratives of Genesis,—"they are not history."

To call in question the taste of Canon Cheyne will seem to many like criticising the manners of Chesterfield. Yet in reading him one sometimes feels that Mr. Cheyne has forgotten the maxim, *ne nimium*. It is well to be gracious: but in Dr. Cheyne's case one cannot avoid the feeling that he is gracious over-much; not only profusely but superfluously gracious. And, on the other hand, paradoxical as it may seem, he impresses one as being naughty over-much. In other words, he gives the impression of saying some things merely for the pleasure of the shock which he expects them to give to the "orthodox." And just so he impresses one as being "critical" over-much and "scientific" over-much. It is unquestionably a good thing to be critical, and to be scientific. The point here raised, however, is whether anything is gained by a too profuse parading of these terms. One who desires to be esteemed truly critical, can perhaps attain his end just as well by displaying the quality of sober judgment, the ability to take account of where the preponderance of probability lies, as by interlarding his pages with reminders that they are written from a "critical" standpoint. It amounts to a positive insult to the reader not to be credited with sufficient judgment to know when an author is displaying sound judgment in the propositions he advances, and the evidence he adduces to support them. And so in regard to the scientific quality in one's productions. The best way for him to evidence the scientific bent of his mind will be to lay a severe restraint upon a too exuberant, albeit brilliant imagination, and content himself with securing the best results possible with the facts at his disposal. These, however, are mere matters of taste, and, of course, the maxim "*de gustibus*" is to be remembered.

So much space has been taken up with Professor Cheyne's book, that comparatively little remains in which to notice that of Professor Budde. In its literary merits it is scarcely, if at all, inferior to Cheyne's book. Indeed, one is quite pleasantly surprised to find how easy and agreeable is the style of the book, considering

that its author is a German, and that it is a translation. Budde's book creates that sort of interest which is always awakened within one when he sees a vigorous and well-equipped mind wrestling with a difficult problem. I hope that I shall not be regarded as merely caricaturing the problem with which the "*Religion of Israel Before the Exile*" deals, when I say that it is nothing else than that of tracing the evolution of an idea into an entity, and of a god into the living God. It is impossible, at this time, to stop to vindicate the correctness of this statement. Of course, I can only state the problem as it has presented itself to my mind. And without any desire or intention to mis-state it, I must say that, as to its real essence, I have, to the best of my ability, stated it correctly. It will be enough to add that those who have time for this kind of reading, will find Dr. Budde's book stimulating and suggestive.

In comparing the impression made by his book with that made by Dr. Cheyne's, one feels that a marked difference between the two lies just here: the German Professor takes himself seriously, and expects his readers to take him so; but Dr. Cheyne, while he expects his readers to take him seriously, at times creates at least a suspicion that he does not take himself so. This impression, I need scarcely say, is not a happy one. The religious problems with which Professor Cheyne essays to deal are, from every point of view, so grave and sacred that it is a pity that he should permit any sentence to escape his pen that can by any possibility awaken the unfortunate suspicion that it has concealed in it an element of mockery—I mean, mockery of the sacred writers themselves.

The ideal commentary, of course, is yet to be written. And the probability is that, when it has been written, it will only fulfil the ideal of its writer. In the meantime we are thankful for all contributions to this kind of literature which tend to increase our knowledge of the word of God or our interest in it. While we may feel that such books leave many gaps to be filled, we cannot fail to be grateful for the assistance that they give. Three books along this line have come into our hands, each of which will render its own peculiar service to the particular set of readers for whom it is designed. "*The Messages of the Bible*," was a happy thought as a title for a series of hand-books. A great many, we are glad to believe, are interested to hear the messages of the Bible. The

idea of presenting these messages in the form of a paraphrase, was a bold one. And, indeed, I can but question whether the original writers would, in every instance, recognize their own messages in the form in which they appear in the "*Messages of the Later Prophets*." Some of these original writers as Isaiah, for instance, and Joel, might also feel a certain not unnatural surprise at finding themselves included among the later prophets. But these, along with many other points suggested by the book, are too large for present consideration. Messrs. Sanders and Kent are to be commended for the restraint that they have laid upon themselves in giving expression to their personal critical standpoint in their book. This very restraint, however, may make it all the more necessary for their readers to give heed to the injunction of the apostle and "prove all things," holding fast only to that that is good. Otherwise, the obvious presence and preponderance of the good, may gain acceptance for views which, presented less guardedly, would have little prospect of acceptance. Unless we are mistaken, the reader will find the introductions the most profitable portions of this book.

Of a wholly different character, is Dr. Seiss' book entitled "*Holy Types*." It is really of the nature of a practical commentary on the book of Leviticus. Dr. Seiss is to be commended for the sobriety with which he treats a portion of Scripture in dealing with which some others have given an all too free rein to their imaginations. Those who read the Bible purely for edification, will find in "*Holy Types*" some excellent devotional reading. It is all the more excellent because it feeds the religious emotions through the understanding.

Different from either of the books already mentioned is "*The Student's Deuteronomy*," by the late lamented Canon R. B. Girdlestone. Like all the work that comes from the press of Messrs. Eyre & Spottiswoode, the mechanical make up of this volume is exceedingly attractive. Indeed, it occurs to us that these publishers might, without prejudice to themselves, have rendered a service to the public by issuing this little book in a somewhat less expensive style. We are bound to say that despite its merits, and, indeed, because of its merits, "*The Student's Deuteronomy*" is disappointing. Its sins, however, are mainly those of omission. The plan which the author seems to have proposed to himself

necessarily involved disappointment for the reader. It is impossible to get a quart into a pint cup. The problems of Deuteronomy refuse to adjust themselves to the narrow limits within which Canon Girdlestone sought to compass them. Lest we should be misunderstood, however, let us hasten to add that where he has touched upon these problems, his comments are usually illuminating. His treatment of several points—for instance, of the Priest, and of the single central sanctuary—is one that is new to us. The views which he presents, whether they are finally accepted or not, are certainly worthy of consideration.

The Westminster Press, of Philadelphia, continues to present the public with a number of valuable hand-books, gotten out in a very attractive style. Some of these have been noticed from time to time in these pages. One of the latest bears the title "*The New Testament View of the Old Testament.*" It is by the Rev. Jas. Ramsey Donehoo, and has an introduction by the late Dr. William Henry Green. It presents in readable form, with instructive comment a succinct account of "The designations of the Old Testament and the divisions recognized in it by the New: The extent of the Old Testament made use of in the New: The authorship of the books of the Old Testament according to the New: The nature and authority of the Old Testament according to the New;" together with five appendixes. The latter will be found helpful to any who may wish to investigate these several subjects for themselves.

The thoughtful Bible student will have a welcome not only for Bible dictionaries, critical reconstructions of particular periods or phases of the life and thought depicted in the Bible, and commentaries upon the text of Scripture, but also for a class of books that the Messrs. Scribners have begun to issue from their press—a press to which, by the way, Bible students are already so much indebted. We refer to the books they have begun to publish under the title of "*The Semitic Series.*" This series is under the editorial supervision of Professor James Alexander Craig, of the University of Michigan. Among its contributors we find such names as those of Professors J. F. McCurdy; Fritz Hommel; A. H. Sayce; and others equally well known to the public. Before its completion, the series will embrace some thirteen volumes. Of the thirteen, the first to appear is from the fertile pen of Pro-

fessor Sayce. It deals with the life and customs of the Babylonians and Assyrians. The special value of books of this kind to the Bible student is that they furnish him with a back-ground and perspective. The student who will patiently familiarize himself with the many details of life and manners furnished by such books, will put his historical imagination, if he has any, in a position to reconstruct the real history of the remote periods with which the student of the Bible is called to deal. The difference between the reconstructions effected by the historical imagination and those wrought in the interests of some critical theory, is very great. In the former case the material is furnished to the workman's hand by actual records of real personages and events. In the latter the writer too often has to create his material before he can use it; and, like a wise creator, he is very apt to bring forth such material, and only such, as is adapted to the structure which he has it in mind to erect.

The interest elicited by a book like that of Canon Cheyne, for instance, is no less real than the interest elicited by the book of Professor Sayce. It is, however, of a wholly different kind. In the former case our interest centers in the ingenuity displayed; in the latter it centers in the information furnished. But since even information is apt to be more or less influenced by the subjective attitude of the source through which it comes, there will, of course, be room for the exercise of a certain amount of judicial reserve upon the reader's part even in connection with such books as that of Dr. Sayce.

Current Biblical Thought.

Quite a number of MSS. of the Syriac Bible, more or less complete, ancient, and valuable, are gradually finding their way to this country. Since the

**New Syriac
MSS. of
The Gospels.**

death of the lamented Dr. ISAAC H. HALL, there seems to be no one among us, however, to search them out and adequately to estimate and utilize them. There is a confused notice of one, hitherto unknown, published in the August number of *The Church Eclectic* by an anonymous writer who signs himself "S. S.," and for whose learning the editor vouches, though from the evidence of the article before us it would seem to be essentially uncritical. This MS. contains, it appears, the whole of Luke and fragments of Mark and John, on fine vellum, disposed in quires of ten leaves, written in excellent Estrangelo and furnished with the usual accompaniments of the text. It is assigned by its describer to the early fifth century. At the end of the Gospel of Mark there is a rude portrait of Mark, painted apparently sidewise on the MS., and this feature the describer thinks almost unique in MSS. of this class. He hazards "the guess" that this MS. may contain the Philoxenian version,—but reserves the reasons for a subsequent occasion, when he promises to return to the subject with some account of the text of the MS. Another Syriac MS. of the Gospels, possibly of some value, has lately come into the temporary custody of the present writer. Messrs. W. P. ARMSTRONG, Jr., and KERR D. MACMILLAN have kindly

given it a preliminary examination, and report that it is probably as old at least as the seventh century, that it contains the Peshitto text, apparently in the form attested by old MSS. regarded by Mr. G. WILLIAM as of high value, though later hands have been busy conforming it to the common Peshitto text. It seems to lack the Ammonian sections and Eusebian canons. It is written in a good Nestorian Estrangelo on parchment of fair quality one column to the (small) page. It was brought to this country by a Syrian student seeking an education in this land of western learning. It is probable that a careful search would discover a great many valuable MSS. of this kind, dispersed in the hands of men who look upon them as mere curios.

Some years ago a good deal of discussion was had in Germany on the question, whether Jesus had faith. The origin of it was a book by Prof. HAUSSELETER, called "The Faith of Jesus Christ and the Christian Faith," in which, in his efforts to commend the new Gospel of imitation of Christ, he went so far as to assert that whenever the phrase *πίστις Ἰησοῦ* is used in Romans, and indeed whenever Paul speaks of Faith without adjoined substantive, it is the faith that Jesus exercised that is meant, not any faith we are to repose in him. An equal extremity on the other side was marked by NEELSEN's declaration that to speak of a "faith of Jesus" at all is absolutely contrary to Scripture.

This old discussion is recalled by a paper in the August number of the *Neue kirchliche Zeitschrift*, by Superintendent AUG. MEYER, bearing the title: "The Faith of Jesus and Faith in Jesus." MEYER has no difficulty in setting aside the exegetical vagaries of HAUSSLEITER, and for himself can find no Scriptural mention of Jesus's faith except the quotation in Heb. ii. 13: "I will put my trust in Him." Even Heb. xii. 2, which speaks of Jesus as "the author and perfecter of faith," so commonly interpreted as implying that Jesus is our example in faith, he interprets differently. On the other hand, he has no objection to accepting the fact that Jesus exercised faith: although to allow it he thinks he has to adopt the whole *kenosis* theory and to reject the "philosophical proposition of the unchangeableness of God." On the Scriptural and reasonable basis of the Christian doctrine of the "Two Natures," however, no such difficulties press upon us; and we can frankly allow the obvious fact that the Man Jesus was our pattern in faith also, without paying so dreadful a price for it. In the course of the article some notably good things are said against the substitution of Christ our Example for Christ our Sacrifice—which is the real root of the stress now laid in some quarters on the "Faith of Jesus." "Jesus is certainly to be to us now," it is said in closing, "the pattern of faith, as he looked for nothing but good at his Father's hands; but we are not to ground our faith on Jesus' faith, but on his saving work,—or that act of love, which he manifested when he gave himself to death for us." In this, at least, we can heartily follow our author: it is the Gospel, indeed, that is at stake in the distinction that is drawn.

It is an admirable conception

which gives form to a beautiful exposition of Paul's character—"not as a theologian, nor as a missionary founder of churches, but as a man, as a christian"—which appears in the September number of *La Liberté Chrétienne*, under the somewhat cumbersome, but thoroughly descriptive title of "The Harmony of the Contrasts in the Character of the Apostle Paul." It is from the pen of M. EUGÈNE BRIDEL, pastor at Clarens. M. BRIDEL takes his start from the observation that Paul's character exhibits to us a remarkable combination of qualities apparently contradictory, a veritable harmony of contrasts. He proposes to illustrate these by some remarks on four contrasts which appear specially characteristic of Paul. These are those between boldness and humility; charity and firmness; fear and hope; love of the invisible and care for the visible: every one of which traits, nevertheless, was a marked element of his character. First of all, we must bear in mind that Paul was a miracle of grace—owing all he was to the direct gift of God: and in that fact alone can we find the key to his multifiform excellences, which seem only just to fall short of perfection. For example, his boldness and humility are, alike, fruits of his steadfast dependence on God: he who fears God need not fear anything else in heaven or in earth. He was strong and bold before men, precisely because he was humble before God: the extent of his privileges was realized by him, but he recognized in them only a free gift of grace. In this humility before God, was rooted his charity for others, which is so constant and far-reaching, and seems so instinctively to defer to others, that one fears, as he reads the record of it that this

**Paul's
Remarkable
Character.**

generous-minded man may lack in firmness of principle,—until he is suddenly startled to find him simply immovable wherever real principle comes into view; and thus learns, with admiration, that in him was a union of unwavering stability with perfect goodness of heart. Similarly, in the course of his own life, there is a remarkable union of fear and hope—a fear which made him live a life of austerity, keeping his body under, and working out his salvation with fear and trembling, coupled with the most undying hope. We never find in him sighs of doubt, cries of despondency, or even signs of fatigue: we never hear on his lips a word of despair or even of doubt: in the midst of whatever trials and sufferings, his hopes burn on unquenched. These hopes, of course, were the anchor of his soul. And his whole life was lived, accordingly, as a pilgrimage here, his citizenship being elsewhere. But this ardent affection for the things above, was not permitted to destroy or even to weaken his proper care for the things of this world. No man was ever more practical than Paul: this man of the Invisible knew well how to accord to the visible all its dues. We need not recall his wise counsels, given incidentally concerning hospitality, work, and the mutual duties of life. He gave even large portions of his writings to caring for earthly things. There is, for instance, the organization of the Church, which he sought to regulate well, not trusting solely to the spiritual life that informed it to make it a strong force in the world. There is the ordering of the family life, of which he draws a picture which will remain forever the ideal of every Christian fireside. There is the arrangement of benevolences, for which he suggests rules the practice of which through the

years would gradually have softened the lot of the race and possibly have saved much public danger. Citizen of the heavenly kingdom as he was, Paul was a good citizen of the visible world also: nay, he was the one just because he was the other. Evidently, in this harmony of diverse traits, brought all under the guidance of the divine life, we have a new type, never before seen in the world: the new creature, begotten by the power of the Spirit of Jesus Christ. And as we observe it, shall we not hear the Apostle's own counsel, "Be ye imitators of me, even as I am of Jesus Christ?"

The Rev. Dr. GEORGE MATHESON contributes to the *London Quarterly Review* for July a very striking paper on "The Characteristics of Bible Portraiture." It is written with that charming mixture of depth of insight and popularity of manner of which Dr. MATHESON possesses the secret: and it is a very fair illustration at once of his strength and of his weakness as an expositor, seizing hold as it does of a notable characteristic of Biblical portraiture, but exaggerating it somewhat seriously in the course of its exposition. The characteristic of prime interest from which he sets forth is the inwardness of Biblical portraiture,—its concernment rather with the spiritual than with the external features of the lives which it depicts. The points made in developing this characteristic are: "that the figures of the Bible are purely *mental* pictures;" that "not only are the men of the Bible purely spiritual abstractions; their *deeds* are purely inward;" that "the men of the Bible are timeless; they are altogether independent of chronology;" that "in delineating its types of heroism there

is an annulling of the distinction between youth and age,"—the Bible is an old-man's book; and, finally, that it is the homely virtues on which the stress is laid,—“the lives that receive the crown are the lives of the family altar, of the fireside, of the home.” We fear that the element of exaggeration in Dr. MATHESON'S treatment of his theme, is itself exaggerated in this abstract of it. Despite it, at all events the exposition is very stimulating; and suggestive remarks stud the essay. Such as this, on the Psalms: “The writers of the Psalms are what Abraham, Isaac and Jacob are—subjects of an inward drama, whose tragedy is in the heart, whose struggle is in the mind, whose dialogue is in the voices of their own souls. And the result of the whole is a series of experiences absolutely cosmopolitan. Nationalities are superceded, environments are superceded, classes are superceded; the wants of men give place to the needs of Man.” Or this, on the communion with God which constituted the essence of Jewish piety: “Why is this nation silent about that future life of which we speak so much? It is because our future was its present. What we look for mainly beyond the grave was to the Jew a fact of every day—the ushering into the immediate presence of God.” What a rebuke to those who look upon the rewards of religion among the Jews as summed up in earthly goods—as if as Calvin stingingly characterizes the notion, Palestine was God's pig-sty in which he fattened his pigs, the Jews!

The extended study of the Book of Ezra as a literary and historical document which was begun in the April number of *The Pres-*

Historicity
Of Ezra.

byterian and Reformed Review and continued in the July number, is completed in the October number of that journal by a paper of forty pages length, bearing the title: “The Historicity of Ezra.” The way having been prepared for such testing in the former articles, the author, Mr. JAMES OSCAR BOYD, B. D., now ELLIOTT F. SHEPARD, instructor in Hebrew at Princeton,—here subjects the whole historical material to a searching scrutiny, with a view to determining its trustworthiness. This work is done with care and conscientiousness and in full view of the whole mass of modern criticism upon the narrative and its substance. The epoch-making effect of MEYER'S *Entstehung des Judenthums*, is recognized, and the judgment is hazarded that so long as the results announced in it stand, the days for critical eccentricities in handling the history of the post-exilic period are passed. The results of Mr. BOYD'S careful study of Ezra are to set out in the brightest light the inestimable value of the book as an historical source.

Prof. CHALMERS MARTIN contributes to the October number of *The Presbyterian and Reformed Review* a very interesting discussion of “The Inscriptions of the Psalms” in which he investigates their meaning and age and the value of their testimony to the authorship and date of the Psalms to which they are attached. He finds that the titles go back to the very age in which the Psalms were written and afford evidence of the first value to their authorship and age.

It is characteristic of the most modern mode of assailing the great mirac-

**Present-Day
Depreciation
Of Christ's
Resurrection.**

ulous facts which lie at the basis or constitute the substance of the Christian religion, to represent them as unimportant. Thus for example the Ritschlite school deals with the resurrection of Jesus. It is calmly transmuted into a merely spiritual fact—of continued life on the part of Jesus, in a word of the mere immortality of the soul—and then the remark is made, that this is all that Christians have any interest in. "Faith has nothing to do", says HARNACK, for instance, "with the knowledge of the form in which Jesus lives, but only with the conviction that he is the living Lord" (*History of Dogma*, E. T. i., 85-86 note). Thus also the matter is conceived by the French school of Paris, which has a very close affiliation with the Ritschlite type of rationalism: and thus it is presented, for example, in the treatise by Dr. EDMOND STAFFER which has been given to English readers in the three little volumes called respectively *Jesus Christ before his Ministry*, *Jesus Christ during his Ministry*, and *The Death and Resurrection of Jesus Christ*—the fundamental purpose of which is to present as desupernaturalized a picture of Jesus as possible. In the last volume STAFFER attempts a somewhat minute examination of the accounts of the resurrection of Jesus given in the Gospels, with a view to maintaining that all the manifestations of Jesus historically credible were merely spiritual apparitions having no bodily substance behind them, and that the "resurrection" of Jesus was nothing more than his continued spiritual life after bodily death. The vener-

**Dr. Hovey's
Refutation
Of Staffer.**

able Dr. ALVAH HOVEY has subjected this construction of STAFFER'S to a

searching criticism in the July number of *The American Journal of Theology* (pp. 536-554) and experiences little trouble in exhibiting the flimsy character of its methods, and the untenableness of its conclusions. The reader of this excellent paper will be very deeply impressed afresh with the unassailable cogency of the evidence for the actual resurrection of the Lord, and with the violence of the dealing with documentary material which is necessary if doubt is to be cast upon this great central fact of Christianity. There are some points, naturally, in the detailed harmonizing of the several narratives which present difficulties; and in these there is room for dissent now and then from Dr. HOVEY'S preferred scheme of harmonization. But with respect to the main outlines of the course of events there is no room for doubt. We may remark in passing that we do not think it possible to emphasize unduly, as Dr. HOVEY complains is done by STAFFER, the sameness of Christ's risen body with that which was laid in the sepulchre. There was no doubt some change—parallel to that signalized by Paul when speaking in 1 Cor. xv. of the change in the bodies of the saints. But the risen body was in such a sense the same body that was laid in the sepulchre, that when it came forth the *tomb was left empty*. And in this undeniable fact of "the empty tomb" centers the apologetic of the resurrection. STAFFER does not deny the empty tomb: but neither STAFFER nor any one else can be permitted to ignore it,—or to account for it by *a priori* suggestions derived, not from historical data, but from the exigencies of their theories. And it ill becomes critics whose whole construction of the history is thus the outgrowth of the necessities of their preconceived theories to gird at "apologetes" as if

they were especially sinners in "assuming to know what must have taken place, instead of seeking for what actually did take place",—for "concluding that facts must have been thus and so, instead of simply discovering what they were." This is just the whole procedure and constant method of the naturalizers; and constitutes in fact the sole principle of their examination of the sacred history.

We are led to throw an especial emphasis on these remarks by the character of a paper by Prof. PAUL RITSCHLITE SCHWARTZKOPFF of Indifferentism. Göttingen, which is printed in *The Monist* for October (pp. 1-29). Its title is "The Belief in the Resurrection of Jesus and its Permanent Significance", and it exhibits all the vices of the naturalistic school in a specially offensive form. The "empty tomb" he does not dare to deny; nor the reality of the "Christophanies." But he suggests that the tomb may well have been emptied by some other method than a "resurrection": and the "Christophanies" may have been produced by something else than the actual encountering of a bodily Jesus. After all *how* could a body rise, and *where* out of this earth can a risen body abide? True, Jesus is Himself committed to the physical resurrection: but this was not a part of "the religious thought revealed to Him by His Father", but only of the traditional forms in which His new revelation necessarily clothed itself: it is only again a question of kernel and husk—"what a precious kernel! what a childish husk!" It is not in matters of external form that the real religious value of the Disciples' faith in the resurrection of their Lord is to be found. *That* is discoverable only in their assurance that Christ lived on

after death, and lived on as Christ, that is as Messiah. They had accepted Him as Messiah on the strength of the deep impression His life in communion with God made on them. This impression was too profound to be destroyed by His death: after a moment of occultation it revived: and "the faith of the disciples was resurrected as faith in the resurrection, and as a matter of course in the forms which the piety of the times had cultivated for this thought." It is for us to transmute it into the forms which the piety of our times has cultivated for this thought. Thus once more, as in the whole period since the rise of the modern variety of naturalism, we have the whole substance of the Christian faith sublimated as "husk", that the "kernel" of a purely natural religion may be substituted for it.

We turn with avidity from such violent manipulations of the historical data, to an inspiring paper that comes to us along with Dr. SCHWARTZKOPFF'S, as if the poison were not to be permitted to be disseminated without the antidote accompanying it.

It is from the hand of another venerable Baptist scholar,—Dr. HENRY G. WESTON, and is printed in *The*

Bibliotheca Sacra for October (pp. 696-708). It takes up the naturalistic indifferentism as to the resurrection of Christ from the essential rather than the critical side; and proposes to show—and, we may add, does show,—that "the resurrection of the Lord Jesus is the central fact in Christianity". Nothing can exceed the verve or the sweet reasonableness of this beautiful paper. We may not agree with all that is said in it: we do not think it true that the soteriological center of Christianity lies in the resurrection of Christ rather than in His

death; and we can only judge that in the superior emphasis thrown on the resurrection instead of the out-poured blood of Jesus Dr. WESTON has been led a step too far in the natural enthusiasm engendered by his great theme. But in the general course of his rich exposition, every Christian heart will go with him. And how strongly and clearly he states the facts as to the "living Jesus" and the significance of the living Christ to Christian faith. "If the resurrection of Jesus can be disproved, if it can be shown that he is dead and not living, Christian faith is completely destroyed." So much for the necessity of the resurrection. As to its uniqueness: "All other religious teachers are dead; of Jesus alone can it be said that he is living. For the resurrection is not synonymous with a future existence. Belief

in a life beyond the grave is a permanent conviction of the race. It was not the immortality of Jesus that the Apostles were forbidden by the Sanhedrins to preach. The Athenians did not deride Paul's presentation of man's existence after the death of the body, for in that they believed; it was when they heard of a resurrection from the dead that they mocked." As with the old naturalists so with the new ones. They are ready enough to believe in the continued existence of Jesus after death. When it comes to a "resurrection" they mock. In other words they wish to eliminate from the religion of Jesus all that distinguishes it from natural religion, and still to call themselves Christians. It is the essence of distinctive Christianity that is at stake in the controversy they raise. B. B. W.

Books.

(Titles, Publishers and Prices of the books noticed in this issue.)

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Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
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